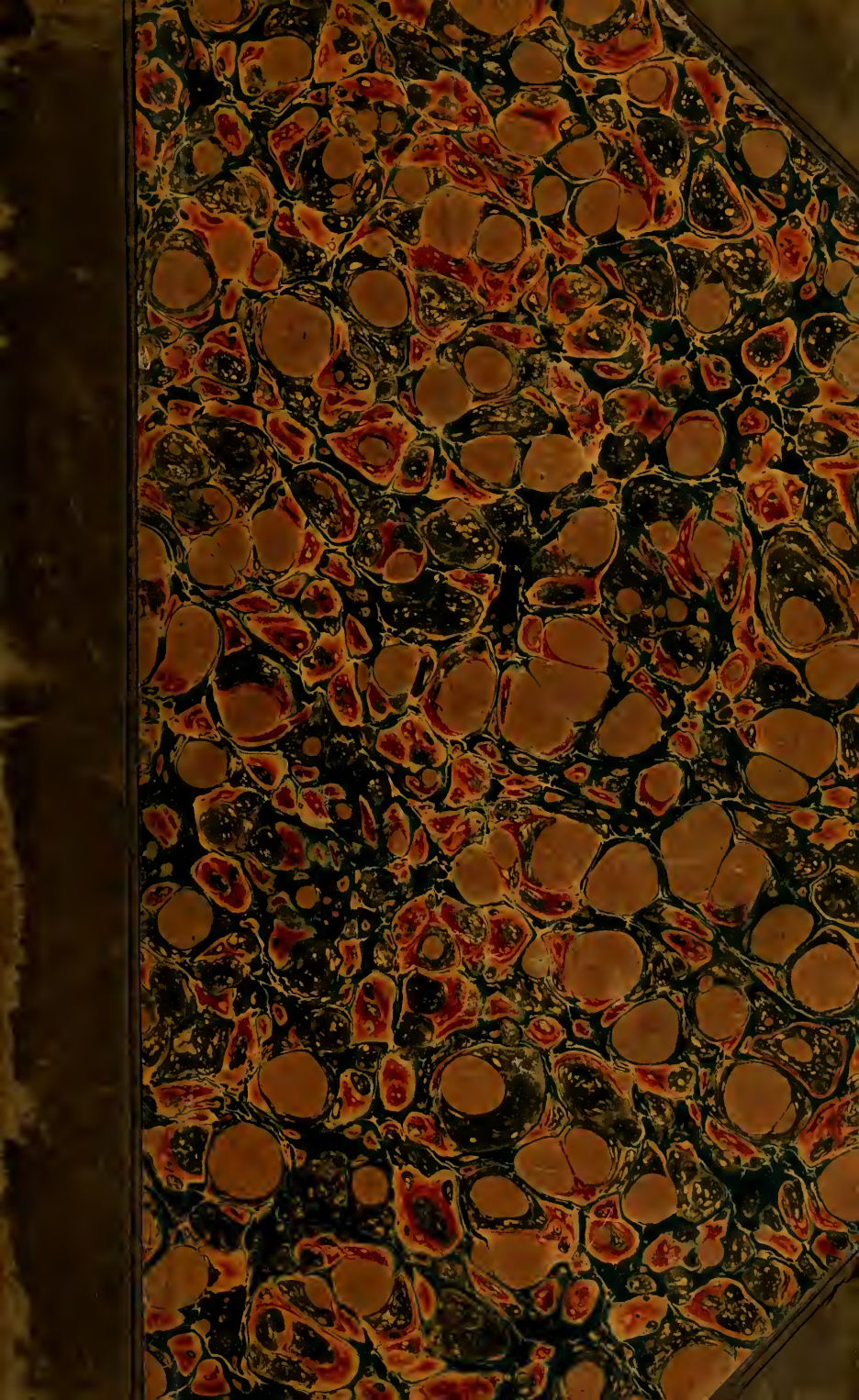

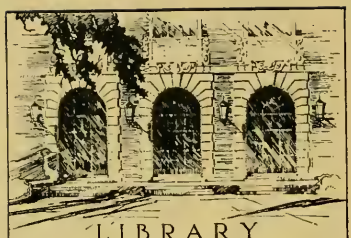

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John C. Talbot
Dec. 1860.

A

CHARGE

DELIVERED TO THE

CLERGY OF THE DIOCESE OF LLANDAFF,

AT HIS FOURTH VISITATION,

SEPTEMBER, 1860.

BY

ALFRED OLLIVANT, D.D.

BISHOP OF LLANDAFF.

PUBLISHED AT THE REQUEST OF THE CLERGY.

LONDON:
RIVINGTONS, WATERLOO PLACE.
1860.

a month by partaking of the Holy Communion, at the parish or other church; that he may be preserved from the spiritual dangers to which his peculiar position may expose him, and be enabled to adorn his Christian profession, and influence those among whom he ministers, by his own example.

On the occasion of his attending the church for the purpose referred to, he is permitted, if the clergyman should desire it, to take part in the service.

THE END.

GILBERT AND RIVINGTON, PRINTERS, ST JOHN'S SQUARE, LONDON.

A

CHARGE

DELIVERED IN DECEMBER, 1862,

TO

THE CLERGY

OF THE

DIOCESE OF LONDON,

AT HIS VISITATION,

BY

ARCHIBALD CAMPBELL,
LORD BISHOP OF LONDON.

THIRD EDITION.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1862.

R
G
RICHARD
CLAY
LONDON

TO

THE CLERGY

OF

THE DIOCESE OF LONDON

This Charge

IS AFFECTIONATELY INSCRIBED

BY

THEIR FAITHFUL FRIEND AND SERVANT

A. C. LONDON.

Fulham Palace,
2*d Dec.* 1862.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church ; Mercifully behold us thy servants ; and so replenish us with the truth of thy doctrine, and adorn us with innocency of life, that, both by word and good example, we may faithfully serve thee in our Office, to the glory of thy Name, and the edification of thy Church ; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Prayer Book Society of Canada

CHARGE.

My Reverend Brethren,

God has granted us to meet again after four years for another solemn scrutiny. We do well, joining in the Holy Communion and the other Services of this week, to ask Him that He would deepen our sense of responsibility, for it is indeed a great trust which He has committed to us, and inestimably important are the issues which hang upon our faithfulness. A Visitation puts to each of us these questions—Art thou faithful? What are thy failures? How canst thou improve?

And many things conspire to give special solemnity to our meeting at the close of this year. We began the year with a public mourning, such as England never knew before. Agitated with apprehensions of a coming war, the nation then felt in its heart the loss of the wise, and good and loving Counsellor, to whom our Queen, from her early youth onwards, had looked for support

in every trial. We have, indeed, through God's mercy been saved from war, but we are looking forward now, for a vast multitude of our people, to dreary months of famine and its attendant sickness. Again, in our distress, we feel the loss of him who was ever foremost to aid our Queen in promoting the people's good and alleviating their sufferings. All men of Christian thoughts throughout the nation see in these things the hand of God, and remember how near they are to Him. Our Church, too, at this time following its loved Primate to his honoured grave, while it enters a new period, to be noted by a new name, has been reminded how the years of its probation hasten to a close, and learns to look upwards in all changes to Him for whose coming it is waiting.

Bishops at their Visitations usually state their views on the general condition of the Church, and the important questions which have recently arisen in it. If this be reasonable in any diocese, it must be necessary in ours; for the metropolis stands in the fore-front of the Church's battle, and we have to grapple personally with difficulties, the very rumour of which alarms our brethren in quieter places. Doubtless the especial object of a Visitation must be, not to inspect the Church generally, or deal with its general relations, but rather to stir us one by one, each in his sphere to

perform his own part faithfully and well. But none of us stands alone. Members of a great body, we cannot accomplish our own work well, apart from the company of the faithful. Looking on the Church as a whole, we may be saved from exaggerating, each of us, our own petty difficulties, and thus pusillanimously yielding to them. We shall also, perhaps, understand better what it is most important for us to do each in our own limited sphere, from considering what are the Church's most pressing wants and greatest dangers. The eye will see objects better in their true proportions, when it corrects its minute observations by sweeping over a wider range.

In my last Charge, amongst other subjects, I drew attention prominently to two great dangers. First, to that of exaggerating the importance of the outward and ceremonial parts of religion, and thus coming to think lightly, in comparison, of that simple Gospel, which is its spiritual essence: and, secondly, to the danger, in our zeal either for or against ceremonials, of not fostering that large-hearted spirit of comprehensive love, which is characteristic of the real Christian. While I thus spoke, I felt that there was danger lest that very zeal, which we thanked God was taking the place of the old lukewarmness, might encourage us to split up into sections, each magnifying unduly the importance of its own partial view of truth, and

its own helps to holiness. I was deeply convinced that the great national Church of England must be careful not exclusively to mould itself according to the fancies of the clergy only, or of some limited number of persons of refined tastes, nor yet to think, on the other hand, of the feelings of the great body of the middle classes alone: again, that it must neither overlook nor confine itself to its mission amongst the poor; that it has to deal with men of subtle intelligence, as well as with the unreasoning crowd. Of course, these dangers, to which I especially drew attention in my last Charge, still exist. They are the product of certain principles of human nature, nay, are connected closely with certain Christian graces, which we do not seek to eradicate or dwarf, but to develop rightly, and wisely to direct, in due subordination to the whole orderly training of the Christian life. When the Church is alive to the importance of its own ritual, there will always be some danger of ceremonialism; and when souls are stirred to zeal for what they love, there will be danger of a sectarian spirit. On the whole, however, we have cause to thank God that there is in our Church in these days, so much appreciation of the real essence of Christ's Gospel, and that men rightly zealous for their own views have so much consideration for others, and are able, without compromise of principle,

to think so well of each other, and act so harmoniously together.

The difficulties with which our Church has to contend are, it is true, more or less the same in all ages, but they are modified by the varying circumstances of each generation. Some of our difficulties have become more, some less prominent and alarming, even during the short time which has elapsed since our last quadrennial meeting. Our Church—an established Church in close connexion with the State—a true portion of the Catholic Church of Christ, holding fast by His unchanging, everlasting Gospel, connecting itself through the hallowed associations of 1800 years, with Christ's saints of all ages and countries, up to the Apostles;—clinging to the oldest forms of worship and of government, and yet protesting against errors with which, for centuries before the Reformation, the Church was clouded—has, committed to it by God, in the middle of this nineteenth century, in an inquisitive and restless age, the difficult task of gathering together, fostering, developing, restraining, and guiding the Christian feelings and thoughts, and energetic life of many millions of intelligent Englishmen, impatient both of political and still more of ecclesiastical control; and that not in these densely peopled islands only, but in colonies spread over the habitable globe.

Now, perhaps, we shall best appreciate the momentous work which lies before our Church, if we consider its present difficulties under three of the several heads which might suggest themselves.

I. The difficulties that spring from that unrestrained spirit of free inquiry, which claims the right to sift and test all theories, and bows to no authority, however venerable, which cannot make good by argument its claim on our allegiance.

II. The difficulties which beset an established Church, standing side by side with other religious bodies, in an age of perfect toleration, when every collection of men is perfectly free, so far as the law of the State is concerned, to form a communion of its own, to believe what it pleases, and worship God as it wills.

And III. The difficulties which spring from an ever-growing population, rendering it scarcely possible for the Church's machinery, keeping pace with progress of the nation, to meet men's wants as quickly as they arise.

I. As to free inquiry; what shall we do with it? Shall we frown upon it, denounce it, try to

stifle it? This will do no good even if it be right. But after all we are Protestants. We have been accustomed to speak a good deal of the right and duty of private judgment. It was by the exercise of this right and the discharge of this duty that our fathers freed their and our souls from Rome's time-honoured falsehoods. Are we to be scared from those great principles which opened the closed door of truth in the sixteenth century, because some men, using our instruments of investigation, arrive at false and dangerous conclusions? As well might Luther have turned against the Reformation because of the eccentricities of the Anabaptists, or our own divines have thought it best to make common cause with the Jesuits because of the spread of Unitarianism. Am I convinced of the heavenly origin of those great truths, for which the Church of England has been appointed by the Lord Jesus as the chief witness upon earth? And shall I, from a craven fear lest these truths be shaken, disparage the use of that great instrument of reason which God has given to man for the investigation and defence of truth? If I am wise I will not ask my people to give to the Church's teaching an unreasoning and stolid assent. I will set myself to work, as being conscious of the value of that priceless gift of reason, to discipline myself, and

help others, that we may use it as God directs; and I shall feel confident that its investigations rightly and reverently conducted must result in furthering the cause of the God of truth. Do I believe that supernatural Revelation and the natural discoveries of reason are two methods through which God makes himself known to man? Then I can have no doubt that ultimately the conclusions arrived at by the use of God's two instruments must agree. It would argue little faith to have any doubts on this score.

What then are we afraid of? Is the approach of no real danger intimated by all the alarm which has discomposed the Church for the last two years? To assert that there is no danger would be folly; but it is a danger to meet which requires calmness and great discretion. The difficulties we have to deal with need very delicate handling. If there are persons likely to injure themselves and others by free inquiry, they can only be effectually met by those who are able to a certain extent to sympathise with them, and to enter with considerate feeling into the intricacies of those questions which have unsettled their faith.

For example—am I the pastor of a parish, and do I know that some intelligent and promising young man of my flock is distressing the old-fashioned piety of his parents by giving utterance

to speculations which sound to them like blasphemy? How shall I deal with him? Before I try to influence him I must carefully endeavour to ascertain what is his real state of mind. An affected scepticism, bred of ignorance and shallow self-conceit (and there is abundance of such abroad in the world now as in all ages), might not unnaturally provoke a sharp rebuke, though, perhaps, it is doubtful even in such cases how far the rebuke would do good. An exposure of the man's ignorance might perhaps tell upon him, and teach him more humility. But suppose I find that the young man is not more self-conceited than his neighbours—that he is of a really inquiring mind, anxious to know the truth, but unsettled. He has been, say, to the University, and has heard questions freely discussed there, of which he never dreamed in childhood; questions as to the nature and limits of inspiration, as to the difficulties which stand in the way of an unquestioning assent to the perfect historical accuracy of the Bible narrative; questions as to the possibility of reconciling a belief in miraculous interpositions with the maintenance of unchanging laws; questions as to how far the discoveries of modern science agree with the teaching of the sacred books; or (after the general truth of the Bible scheme is admitted), intricate metaphysical questions which still may be raised as to

the particular mode in which the life and death of Christ avail for man's salvation, and how far the exact truth on this momentous subject is expressed in the Church's formularies.

A man need neither be conceited, nor shallow, nor rash, nor irreverent, to have had his thoughts exercised on any one of these subjects. Nay, are you an ordained guide of souls—a minister of that God who has promised to lead you and your people into all truth, responsible to Him for wisely directing all who come to you in their difficulties—not the souls only which are depressed with the burden of sin, or uncertain as to practical questions of conscience in matters of every-day outward action, but souls clouded with intellectual doubts also—and are you, though thus set apart for this difficult work, unable to minister where the help of your ministry is so much required? The questions now raised cannot be new to you if you have been rightly trained for your office. You must be able to say to him whom you would influence, I know what these perplexities mean. I can point the way to solve them. Let us talk of these things quietly and reverently together, invoking the Divine blessing, and by the Divine guidance we shall certainly emerge into the light. We believe with the Church of all ages that the Bible is the Word of God; that through it God speaks to each separate

soul, and through it also God's voice is heard century after century proclaiming truth aloud to a world wandering in error: We believe that the eternal Son of God visited, in human guise, the earth He had created: that His advent was heralded, and His presence attested by many miracles, and that when the men He came to save slew Him, His power over death, as the Prince of Life, was shown by His rising, the greatest of all miracles: We believe that through His death the barrier was thrown down, which, as the effect of sin once entering into our nature, kept God and man asunder—that thus God was reconciled to man once for all—as, through the spectacle of His death and rising again set forth to human souls age after age, they are one by one reconciled to God.

Are you called to reason with one who disbelieves these verities? Ask him first what are the points on which, if there be such, he has no doubt, or practically, at least, no doubt: say to him, "On these at least we are agreed. We shall gain comfort and light from dwelling reverently on these. Are you convinced of the being and nearness of God? How will the soul be solemnised by the great thoughts which spring from truly realising even one deep religious truth." Indeed, experience as well as Scripture teaches us how much is gained towards acquiring a full view of all reli-

gious truth, when the mind is once thrown, as it were, into the religious attitude, and has, as it were, its religious faculties awakened. I suppose the eye which has been accustomed to gaze attentively through the telescope at one star is better prepared to scan and take in the whole intricacy of the heavenly maze. God has intimated that he who has mastered even that simplest of all religious truths, viz. that he ought to obey conscience, and clings to this, is on the road to learn all religious truth. If a man wills to do God's will, he shall know of the doctrine whether it be of God.[1]

It is thus, I think, that a wise pastor will deal with any members of his flock whom it is desired that he should influence while they are likely to be misled by the prevailing free inquiry, and the intricate questions on which it expatiates. And as we are to deal with our people one by one, so the Church generally has to deal with public opinion. Nothing would be so likely to spread scepticism and unbelief amongst an intelligent laity as any crude attempts on the part of the Clergy to treat the difficulties arising from free inquiry without thoroughly understanding them. Dogmatic denunciations—sweeping accusations as to the corrupt state of heart from which doubt and unbelief is supposed to spring—unwise and arro-

[1] John vii. 17.

gant claims to an unquestioning obedience and submission of the understanding—I can conceive nothing more likely to irritate intelligent men, and excite the very evils we desire to allay. So also is it with any unskilful and ill-informed treatment of the questions at issue. Much knowledge and experience, much charity, and a wise considerateness for the thoughts and feelings of men unlike themselves, must be required, if the clergy, by their preaching or their writings, are beneficially to influence the laity in such matters. Nothing is to be gained by haranguing against scepticism to a sympathising crowd of attentive orthodox believers who never knew a doubt. And if even of "Butler's Analogy" it has been reported to have been said by a man of the highest ability, whose mind was supposed to be too much engrossed in questions of practical statesmanship to allow leisure for religious speculation, that it raised within him more doubts than it solved, what must be the effect of ill-digested discussions on momentous historical or metaphysical questions connected with the evidences of our faith poured forth inconsiderately to the mixed bodies which form, for example, our ordinary congregations in the metropolis? I have known it insinuated that to hear a young uninformed divine preach on the evidences of the Resurrection, is not unlikely to make a clear-headed lawyer doubtful

as to points which he before steadfastly believed. Certainly it is much to be deprecated that, in our alarm at the dangers of free inquiry, we should, either in our preaching or our writing, hurry into an argumentative contentious style, always attempting to slay supposed adversaries, and probably, for the pleasure of easily disarming them, putting into the hands of imaginary combatants weapons which our real opponents never would have used. It is in the attempt practically to build up your people's Christian character, to deepen their convictions of the great Gospel truths, as presented to them in the simplest and most scriptural form, without either compromise or exaggeration, that you will find the chief field of your preaching. And if there be occasions, as there undoubtedly are, when it is right for those who are equal to the task, to enter distinctly upon controversy, even then, if, either in your preaching or writing, you would win your way with the followers of a sceptical or unbelieving school, deal with them in your public, as I have already advised you to deal with individuals in your private, ministrations. Dwell much on the positive truths which you know your opponents hold—urge them to act on these truths, to show that they believe them, not in name only, but heartily—not to yield to them a half-acceptance, but to embrace

them in their depth and breadth, with all their cognate truths, and all the consequences that flow from them. This is our best chance of preparing their minds to receive the evidence of the other truths we love, which at present they hesitate to accept or have rejected.

I have hitherto spoken of our duties respecting such matters, in our attempts to influence the laity. But the apprehended dangers of free inquiry are not confined to laymen; and here, perhaps, is the most difficult and delicate part of the whole subject. In a Church like ours—which does not separate its clergy into a priestly caste; which wisely educates in common its young candidates for the ministry and the aspirants to secular professions; which encourages its clergy to mix freely with the laity, and join in all their interests—no thoughts and feelings can prevail extensively amongst laymen without the clergy also being greatly influenced. We must not, therefore, be staggered if we find the sort of difficulties we have spoken of put forward even in a more marked manner by clergymen than by laymen. Indeed, a layman may be contented to let such things alone. It is, perhaps he says, no part of his business to be attempting to instruct others on such questions; he has some other profession, which practically claims his time and thoughts in another direc-

tion. But a clergyman cannot altogether avoid such questions. He is called every day, in his common occupations, to announce that he has an opinion on one side or the other of at least some of them. He cannot therefore shut his eyes to them. He may, indeed, say, and wisely, that as a young man, or not a very learned man, he will leave intricate questions untouched as much as possible, and trust, in such matters, to the general guidance of those who know better than himself; he may feel that he has, in dealing with his people's souls, an abundant sphere of practical occupation, into which such questions scarcely enter; and he may thank God that his own soul's religious life is independent of them. Still, I suppose we must allow that the clergy generally are more brought face to face with such questions than the laity. And we must not be, therefore, alarmed if we find free inquiry amongst the clergy.

To be sure, there is certainly this difficulty respecting the clergy—that it is part of their commission to teach a distinct and settled system of Gospel truth: And, as embodying this principle, most religious communions—our own Church, perhaps, neither more nor less than others—require of those who have the commission conferred on them a declaration that they believe and are ready to teach the truths to

which the Church witnesses. There is certainly a difficulty as to the prosecution of any very free inquiry by those who begin by thus professing their belief in fixed formularies of doctrine, and obtain the very position which gives them influence as teachers, in virtue of this profession. Still, it would be altogether wrong to exaggerate this difficulty. It will never do to lay down that a clergyman is bound not to inquire. Like any one else—if you will, even more than any one else, in virtue of the sacredness of his calling—he is bound, entering on such inquiry, to proceed in a deeply reverential frame of mind, looking up to the Holy Spirit of God to be his guide. And this is certain, that, neither while he is conducting, nor when he has finished such inquiries, can he be justified in availing himself of his position, as one of the Church's ministers, to speak against the truths to which the Church is pledged. If his mind is long harassed by doubt, he will, during this time of suspense, be subjected to a very great trial. God knows, he is entitled to the sympathy of all good men; and if the doubt ends in disbelief of the Church's doctrines, of course he will resign his office as one of the Church's authorised teachers. Very many have done so on one side or the other since the beginning of the present century. The general

principles which we lay down must apply alike to those who wander in the Romanizing, the ultra-Calvinistical, and the free-thinking direction. Much as we lament the loss of the services of those who have left us—greatly as we deplore (while we respect their honesty and self-sacrifice) that they should have missed what we firmly believe to be the truth,—we cannot for a moment admit any theory, which, teaching that as clergymen they were bound to an unquestioning adherence to the Church's standards, removes the clergy out of the category of inquiring honest men, thus robbing the Church of all that weight of testimony in favour of its doctrines which is derived from the heartfelt free adherence of so many of the most intelligent and best men of each generation, who have found their highest happiness as its ministers.

It may be said, indeed, that the period for free inquiry ought to have ended before holy orders were obtained, and that the clergyman, once having chosen his lot in life, as a minister commissioned to teach the Church's doctrines, dares not look back, and is free no longer to examine them. I do not urge in answer to this the early age at which holy orders are usually sought according to the Church's rule. God forbid that I should overlook the deep responsibility as to doctrine, as well as in reference to his whole life,

which for the youngest as well as for the maturest of our candidates the ordination vow implies.

A grave thing it is, indeed, after a lengthened preparation and many warnings as to what we are doing, to have placed ourselves, by our own deliberate act, through a solemn service of dedication, in that intimate relation with the heart-searching God, which is implied in becoming His commissioned ministers, and to have bound ourselves with the heavy responsibility that henceforward many souls, looking to us as a guide, must be affected by what we do and say and think. It is difficult to exaggerate the solemnity or responsibilities of ordination. Still no man is bound by his ordination vow to turn a deaf ear to the whisperings of his conscience, even if it be a mistaken conscience; or to resist those longings of his highest nature, which urge him to make sure of truth. What the Church prays for him in the Ordination Service is, not that he may cease to inquire, but that, daily led by God's teaching, he may grow to greater ripeness of knowledge and a more thorough appreciation of the real truth. If seeking he falls into error, and acts, at whatever personal sacrifice, straightforwardly according to his convictions, great as is the inevitable separation between a man who forsakes the Church's ministry and those who continue in it, he is

certainly not to be denounced; he is entitled to our respect. The clergy, therefore, are not precluded from free inquiry, even at the risk of this inquiry leading them far away from the Church, in which it was once their heart's desire to exercise a lifelong ministry.

And here I will remark that I do not look much to legal prosecutions and the courts of the Church's judicature for the preservation of orthodoxy in our clergy. The Church of England is wisely jealous of such prosecutions. The precedents for their management and effects are found sparingly in our annals; and this, not I suppose because we have been more free than other nations from dangerous opinions—for each generation has had its own peculiar bias of error—but rather because the authorities of our Church, under the leading of its best divines, have ever deemed it wise not to spread the influence of unsound teaching amongst a generous people, by any the remotest semblance of persecution; and have rather sought ever to overcome the danger of heresy by the manifestation of superior learning and acuteness and a truer Christian spirit, than to prop up truth by the terrors of the law. It is not to courts of justice that we are indebted for our having been brought safe through the Arianism of the last or the Romanising teaching of the present century. A wise son of the

Church of England will be very jealous of every sort of prosecution for opinion, unless demanded by some overwhelming and inevitable necessity.

After we have reverently sought the Holy Spirit's guidance for ourselves and those whom we would influence, we trust most—both for our people's safety and the ultimate recovery of those who we fear are misleading them—to wise argument and kindliness and considerate forbearance, acting on that manly honesty of character which, thank God, as a general rule, we find in all our countrymen. Of course, if questions of erroneous or heretical opinion are brought before a court of justice, and the law is sought to be enforced (and I do not say that sometimes such a course may not be inevitable), all that the members of the court can do is to decide to the best of their ability, and on conviction the penalties must follow. But this can only be requisite in exceptional instances.

It is worth noting that some of the most attached members of our Church, deeply convinced of these principles, think it no evil that the system of our Ecclesiastical courts presents an effectual bar against cheap and easy prosecutions for heresy. They deem it to be no disparagement to our Church, but in full consistency with her free and tolerant spirit, that such prosecutions as we have been speaking of should be

difficult as well as rare. I do not advocate the maintenance of this cumbrous mode of indirectly compassing a good result, but this I think is certain, that, whatever reforms in our ecclesiastical law are contemplated, no encouragement should be given to rash prosecutions of this kind. Some complain that under the present Church Discipline Act no one but the Bishop can institute proceedings against a clergyman. But certainly such prosecutions at least as we now speak of, ought never to be allowed to be instituted, except at the instance of some one occupying a grave and important position, responsible to the Church and the country for his every act. After all, it is only dishonest men who can be kept in check by the fear of penalties. As matters stand at present, a good, truth-loving man, who falls into great error, will usually, long before he arrives at that point where alone the divergence of his opinions from the authorised standard would be cognisable by law, have made up his mind, following the dictates of his own conscience, to forsake, of his own accord, the ministry of a communion in the teaching of which he has ceased to believe. The whole experience of our history shows that determined teachers of error in our Church sooner or later leave the Church. They cannot bear the Liturgy and Articles.

For one thing I would plead in passing, that as we are unwilling to force any into separation, so we should leave as ready an opportunity as possible for those who have already gone, to return, if God brings them to a sounder mind. It is very satisfactory to know that several of our clergy, of late years seduced by the attractions of Rome, have now come back to their allegiance; and we earnestly trust that it may be so with all who ever fall into any grievous error. So long as a man desires to remain one of our clergy, we may feel confident that he must have in his heart a stronger sympathy with our system than we are willing to believe in the heat of controversy. It is a grave responsibility to drive any from us who feel that they are really of us, and the consequences of any harshness in their violent expulsion may be quite as grievous as any evil likely to result from their teaching.

But ought not the Bishops to take care so to fence the gate to holy orders, that no young men can enter the ministry who are ever likely thus to wander? I confess this seems to me to be asking too much. We are very fallible in such matters. Nothing, indeed, can excuse a Bishop who does not employ every means within his reach to ascertain that his candidates are deeply impressed with the responsibilities of the mini-

sterial office. He must see that they have considered carefully, as before God, whether they can give their lives to those self-denying efforts, by which Christ calls His ministers to win souls to Him. And he must see, also, that so far as their age and progress in education admits, they have well weighed and sifted the Church's doctrine. If he perceives any young man to be of a wavering unsettled spirit, he is bound to warn him of the danger of taking upon himself the solemn and enduring vows of ordination. Any appearance not only of common worldliness, but of light-mindedness, of not having weighed fully and prayerfully all that ordination implies; of hanging so uncertainly by the great simple Gospel doctrines of which our Church is the guardian, as not to be able to speak of them to men's souls in Christ's name—these are serious matters which the Bishop must note, and unless the unfavourable impression is removed, he dares not proceed with the ordination: and he will seek to make the preparatory ember days a time of great solemnity, that the candidates may not only be tested by their examiners, but stirred by prayer and exhortation to understand the momentous point in their lives which they have reached. He is bound to do everything in his power, to prevent young men from being ordained, without seeing all that lies before them. But as he ought not to pry

into young men's consciences, so he must not strive to probe, with too minute a scrutiny, every possible phase of their necessarily unformed opinions. He must trust them, and he must pray for them, and he must do his best to guide them in the real Gospel of the Lord Jesus Christ. But he must not strain their belief, or endeavour to twist them into his own mould. And so very liable are we to make great mistakes, when we attempt to conjecture what will probably be in coming years the course of thought of a young man of twenty-three, that I think the Bishops are certainly expected to go beyond their office and their power, if they are asked to admit no man to holy orders, who may possibly wander in course of time into grievous error.

Even as to the declarations which the law of the land requires to be made at ordination, I should be ready myself, even now, in spite of all temporary alarm as to unsound opinions, to relax rather than to tighten the bond. I hold that in this question of guarding the threshold of the ministry, as elsewhere in dealing with the difficulties of an inquisitive age, the generous confiding policy is the best and the most Christian. It would be indeed a melancholy catastrophe, if by an unwise over-sensitiveness, we were to deter from ordination, I do not say merely the most intelligent of our young men, but many of the most really

thoughtful and conscientious—if formalists and hypocrites, and persons who had never thought at all, were, as is quite possible, to satisfy an ordeal through which the ablest and most holy young man could not pass, if in matters of opinion he was at all inclined to eccentricity, or at all morbidly afraid of committing himself, beyond what he had realised in its fulness, as the positive decision of his personal faith. We must not forget the kindly consideration with which Archbishop Howley made allowance for the youthful scruples of Arnold.[1] And certainly, most good men will allow, that the Church of England of this century would have been maimed if Arnold had been scared from its ministry.

Where then is the Church to look for security that its young clergy shall, by God's blessing, be fully imbued with the Gospel doctrines which Christ has committed to it? Bishops are expected to guide their clergy, and it is their duty to test and warn them at the entrance of their office; but whose business is it to train them? This is a serious question for the Universities. With them far more than with any less important seminaries must rest this great work. Our Universities have undergone many salutary changes of late years. There is said to be much more encouragement to study—there is certainly great enlarge-

[1] Arnold's Life, Vol. II. p. 132. *Vide* Appendix A.

ment and improvement in the machinery of education: but so far as my own experience goes, I cannot speak very confidently of any marked improvement as yet, in the way in which they instruct and train candidates for holy orders. This is a great responsibility which rests with our Universities. The experience of our own, as of all past ages, will show that it is scarcely possible to exaggerate the influence which a hearty, vigorous, able teacher wins over the generous minds of his young disciples in a University. Shall we not trust that a reverent admiration of holy Scripture, and a zealous desire to be imbued with its teaching, and a love for the great truths of Christ's Gospel, and a hearty appreciation of the wise tolerant spirit of our own Church—as well as of those time-honoured schemes of devotion and of doctrine which the Church has inherited—may be stirred up in the hearts of a generous youth, eager to devote themselves to the noble office of the ministry? If, by God's blessing, the Universities send us a large supply of prayerful, studious, intelligent, humble-minded young men, there need be no fear that we shall lack able ministers to hand on the torch of Christ's truth, burning brightly and purely to another generation.

II. We pass to the difficulties which beset the Church as established in an age of unbounded

toleration, and in the face of sects, some at least of which strongly oppose even when they are not determinately hostile to it.

And here we need not dwell long on disadvantages to which, according to some amongst us, the Church is exposed from the very fact of its being established. Granted that an established Church must have parted in some degree with its liberty; that laws of uniformity, sanctioned and enforced by the State, must restrain its power of self-action and of adapting itself freely to the changing circumstances of each age according to the unfettered discretion of its ecclesiastical rulers. Granted that civil rulers must, in an established Church, according to the compact of its establishment, have certain rights of control conceded to them, which they could not claim before the days of Constantine—rights which go much beyond that ordinary power of superintendence in the administration of justice, and the regulation of property, which the sovereign authority in every state must exercise over the members of all communities, whether religious or secular, in which its citizens have been enrolled. Probably this want of perfect Church liberty, whatever it may amount to, is well compensated by those fresh elements, conducing to order and greater stability in the mode and instruments of its

operation, which the Church receives from its connexion with the State, ratified on fixed conditions. Certainly, also, in the discharge of the commission it has received from its Head, a wide field is opened for the Church, and many helps afforded, from this very association with the State. What a blessing to have the whole land mapped out by the law of the State into parishes, for the express purpose of enabling the Church to promote the spiritual welfare of the citizens. What an advantage that the clergy, depending on some fixed legal endowment, should be enabled, in so many thousands of districts (in every district, if the system of an established Church were fully developed), to minister the Gospel without fee or reward from those to whom they minister, having become perhaps at first thus chargeable to no man through bequests of ancient charity or piety, without the direct interference of the State; but being secured by the State in the enjoyment of these bequests during many centuries and throughout the whole country, and thus placed in a position of independence to which no non-established Church has ever attained. Let those who, for the support of themselves and their families, are dependent altogether on the voluntary offerings of the people, and on their own powers of attracting numbers to their con-

gregations, tell us whether they do not think that we enjoy a great advantage for our ministry in that independent position in which so many of us are placed.

Are there plain advantages in these arrangements of an established Church even in towns? And how would the Church be cramped in bearing its message to the scattered populations of remote country places, if men could secure no ministers of the Gospel to dwell amongst them, except in dependence on the liberality of small farmers, or the cheerfully-given, but very ill-spared, pennies of the poor. The Roman Catholic Church in Ireland, indeed, depends on such alms and fees; but I do not think our clergy, as a body, could ever bear rigidly to exact such payments. We are thankful that most of us are independent of them, and we recognise in this a great help for our spiritual work.

Moreover, the fact of our being clergy of an established Church, as it gives us influence in the State, brings us more into contact with men of all orders, and thus affords us an opportunity, for which we are deeply responsible, of better leavening the nation with Christian principles, through its many Christian institutions for charity, for education, for the development alike of its social and its corporate life. Wherever Englishmen are met together for any purpose not

unworthy of them as Christians, there the clergy of the national Church have their proper place assigned to them. I cannot see how such an obvious acknowledgment of Christianity could be secured, if men had to select from amongst the ministers of a number of rival bodies, having no clergy of any established Church at hand to whom they could always naturally turn.

The State must receive from an established Church, if its clergy are faithful, great helps towards extending and deepening those Christian influences which foster and give power to its national life. The State, through our connexion with it, gains much from us if we are faithful, as we also are greatly aided by it in the discharge of our duties to our heavenly Lord. The great Nonconformists of old felt and acknowledged this. They would have been as much shocked at the idea of a Christian nation not maintaining the Church in its connexion with the State as the most rigid of our own divines or Church and State politicians of last century. Nay, though we hear a great deal now-a-days of the vaunted excellency of what is called the "voluntary principle," we may fairly doubt whether, if we polled the whole body of those who, from various causes, dissent from the Church of England, we should find anything like a numerical majority of them opposed to Church establishments. It is

as with the show of hands at a popular election. The loudest and most violent, on account of the noise they make, and their vehement demonstrations, we very often take for the majority, when, in truth, they represent but a very small body. And if a few unwise voices have at times been raised from amongst ourselves, lamenting as if the Church were trammelled by its connexion with the State, it will, I think, be well, both for ourselves and those who differ from us, that we should quietly call to mind some of the heads now suggested, under which the national benefits of a Church establishment may be classed.

But it is not of the general objections to an established Church that I would now chiefly treat. No doubt it is a peculiar difficulty of this century, not perhaps in our own country alone, that an established Church has never before been maintained in the midst of an unbounded toleration of all communities that differ from it, with most perfect religious as well as civil liberty. I should feel alarmed as to the stability of our established system, if I did not believe that we are, and are likely to continue, a truly national Church, commanding the affections of the nation, and representing, on the whole, the nation's faith. The days when a dominant Church amongst us could look for the support of any extraneous helps derived from some lingering remnants of

the spirit of persecution, are happily for ever gone. We stand on the merits of the system we administer—on its being interwoven with the noblest associations of our national history—on its giving strength to the constitution of our Christian land—on its being felt to be promotive of sound learning, good education, well-regulated piety, pure morality, and thus advancing the best interests of the people whom, for Christ's sake, we serve in the maintenance of His truth. Our commission as a Church comes direct from Christ's delegation, and we trust to His promise for a never-ending stability. As an established Church, on the other hand, we may be overthrown, and our security must greatly depend on our being thus rooted in the heart of the nation in which God's providence has established us, and bound up with what the nation acknowledges to be its best interests.

Now it is not uncommon for us to hear great exaggerations as to the number of persons who are alienated from the Established Church. We naturally desire to ascertain exactly how we stand: it is well we should know both the best and worst aspects of our position. But perfectly trustworthy statistics by which to judge, are difficult to obtain. Certain well-known circumstances attending the last and the previous census, and the way in which all attempts to remedy

alleged mistakes as to the religious statistics taken in 1851, were, for some strange reason, opposed in 1860, have involved the whole subject in obscurity. All that we can do is, without pretending to speak with perfect accuracy, to enumerate such of the data placed in our hands, as, when taken together, may seem likely to give, in the aggregate, a tolerably fair view of the case.

1st. Church accommodation is said[1] to have been afforded, in 1851, for 29 per cent. of the population by the Church of England; for 12 per cent. by the Wesleyan Methodists; for 6 per cent. by the Independents; for 4 per cent. by the Baptists; for 1 per cent. by the Roman Catholics; for 3⅓ per cent by all other sects. That is, speaking roughly, the Church of England, it is asserted, was able, at the time of the calculation, to supply 29 per cent. of church accommodation, as compared with 27 per cent. supplied by all other bodies. This, if accurate, would be for Churchmen a discouraging aspect of our relative positions, were we not aware that the clergy of the Established Church are responsible for the whole mass of those who look to them for comfort and relief, whether there be room provided for them in church or no; whereas the ministers of other bodies necessarily confine their efforts much more

[1] Vide Abridged Report on Religious Worship. Census Returns, 1851, p. 72.

to their congregations; and were it not that further it is very difficult to ascertain how much extra accommodation the Church provides through its innumerable services in school-rooms, respecting which we can scarcely ascertain whether they were generally returned or no.

2d. A second point bearing with great force on the illustration of the first, is that, in 1851, all the places of worship of the Nonconformist Protestant bodies, including the Wesleyans, were served by 6,405 ministers; whereas the clergy of the Established Church reached 17,320.[1] This shows that amongst Nonconformists the existence of a place of worship does not imply the presence of a minister, or that provision for the social welfare of the surrounding district, which is inherent in the very idea of a well-appointed parish church.

3d. The Education Commissioners' Report[2] of 1861 shows us that the influence of Dissent is greatly maintained by Sunday-schools. Whereas there are reported to be in all, in England and Wales, 33,516 Sunday-schools, attached, all of them, with very rare exceptions, to religious denominations; the Church, indeed, supplies 22,236 of these, as compared with the remainder of 11,280; but yet the sum of scholars taught in all these many Sunday-schools of the Church is returned as less than the aggregate in the

[1] Census, 1851; Occupations, &c., vol. i. p. cxl., table xxviii.

[2] Page 594.

non-Church Sunday-schools. The Church has 1,092,822 Sunday scholars; and deducting 2,662 as the scholars in the 23 non-denominational Sunday-schools, we have a remainder of 1,292,913. That is, the reported aggregate of the Sunday-school scholars of all the other bodies, exceeds those of the Church by 200,000; the Wesleyans furnishing 453,702; the Primitive Methodists, 136, 929; and the Calvinistic Methodists, 112,740; while the Roman Catholics are reported as furnishing only 35,458. Now, this result from the Commissioners' Report is deserving of most serious consideration. It points to a wide-spread and growing influence of Dissent amongst the religious poor. Nor is the force of this inference to be shaken by the fact that Dissenters are alleged to make a great point of their Sunday-schools, while the clergy look to their day-schools rather for the maintenance of an enduring good influence.

4th. The same Education Commissioners' Report certainly shows that in the maintenance of day-schools for the poor, the Church, as compared with other bodies, occupies a truly national position. Of the 22,647 day-schools for the poor supported by religious bodies, 19,549 belong to the Church of England.[1] Of the 1,549,312 scholars taught in such schools, the schools of the Church of England furnish 1,187,086.

[1] Page 593.

Again, of 2,036 evening-schools the Commissioners calculate that the Church of England supports 1,547, in which are taught 54,157 scholars out of the whole number of 80,966.[1]

5th. It is stated that above 80 per cent. of the whole marriages in the country are celebrated by the Church of England.[2]

The Church, then (if we can rely on this information), is brought before us as affording not much more than one-half of the available accommodation for public worship. It is granted even on an unfavourable and somewhat discredited estimate[3] to supply more than one-half of the worshippers, the other half being distributed amongst thirty-seven other bodies, of whom the various branches of the Methodists and Independents, the Particular Baptists and the Roman Catholics are alone returned as having any important hold on the community. It instructs not quite one-half of the children frequenting Sunday-schools. But if we are thus presented with but a low estimate of the Church's influence on those seven millions and a quarter who in 1851 were returned as habitual worshippers, there lies before it a boundless field of missionary labour amongst the neglected masses,

[1] Page 593.

[2] Registrar General's Report, 1862, p. viii.

[3] The Census Return of 1851, Religious Worship, (1854,) p. 19.

in which it has comparatively few rivals : There, in house to house visitation, organising and superintending schools, and a thousand charities ; it finds ample work for a body of clergy said to exceed in number the aggregate of all other Protestant ministers of religion in the ratio of 17 to $6\frac{1}{2}$.

Again, as the Church has thus a boundless work amongst the very poor, and is, I will make bold to say, strong in their good-will, so it is granted on all hands that it alone of all communions has a real, perceptible influence with the highest ranks. Its general hold on the nation as the instructor, civilizer, guide, is thus very great. And this influence it turns to the best account by having vindicated for itself in so remarkable a degree—not through the help of old endowments or any fostering care of the State, but through its own self-denying and untiring efforts, and chiefly through the unexampled sacrifices of its parochial clergy—the difficult and noble task of educating the great body of the poor.

Now when in all these ways the position of the Church is shown to be so strong, no wonder that the habits of the people should bear witness that its old traditions have a hold upon their hearts, and that besides its own worshippers so vast a number, even of those who are separated from it in their ordinary pursuits, should desire

to mark their still enduring union with it in the chief events of their family life.

I cannot think that this picture, much of which is drawn from representations not favourable to the Church, is discouraging, in an age of perfectly unrestrained liberty; when every man, whether from hereditary prejudice, or some idiosyncrasy of private opinion, or merely from disliking the representative of the Established Church who happens to be brought near to him, is perfectly free to choose any communion which may suit his convenience or his tastes. It seems rather, that, while we have an almost boundless field peculiarly our own, there is also a great amount of half-expressed feeling in favour of the Church and its ministers entertained even by those who to a certain extent are alienated from it, and a desire on their parts to profit by what the Church has to offer, whenever they can do so without a sacrifice of principle. How shall we deal with this state of things? How shall we bear ourselves towards those who are completely separated from us? How hope to win back, or, without winning back, strive as far as we may to influence those who, without being distinctly hostile, are still closely allied to some other communion?

First, shall we conciliate them by change in our own system? Of the large number of persons

in England who are unfortunately separated from the National Church, a very large proportion of those who have sufficient knowledge and intelligence to understand the subject, feel no repugnance to our distinctly doctrinal formularies, and are willing also to assent generally to the teaching of our formularies of devotion. That is, if they are deterred from subscribing to the Thirty-nine Articles, this is not from any conviction that the teaching of the Articles is unscriptural. They probably occasionally join in our worship; or, if they abstain from doing so, this is not because in our ordinary confessions, prayers, thanksgivings, or songs of praise, they find anything which they deem inconsistent with the teaching and spirit of the Gospel. There are no doubt certain portions of our more occasional services to which they object, but this is generally from attaching to them some meaning, which, though put forward by a certain important section of our Church as their true exponent, is by no means adopted and sanctioned by the Church as a whole. Now why, it is asked, should we not conciliate such persons, by removing the comparatively few phrases, which are a stumbling-block to them? This is the form of the strongest plea now advanced by advocates for liturgical revision. "No need," they urge, "to insert one statement which shall be distasteful to any

portion of the Church. If a man chooses to hold any extreme doctrines as to the influence of sacramental grace, or insists on exaggerating the powers of the ministerial office, we have no wish that he should be prevented; only deprive him of all pretence for asserting that his views are the exclusive views of the Church of England, and do not allow him to retain his few passages which taken unexplained by themselves seem to build him up in his mistaken opinions, and enable him to terrify from the Church's portal many who are anxious to find admittance." There is no denying that at first sight there is a great appearance of good sense and fairness in such a plea.

If a few passages can be specified in our formularies which might be expunged or altered without wounding the feelings or convictions of any, the alteration of which would make the Church of England no less powerful a witness than it is at present for Christ's truth, while it would bring many to our communion who are now estranged from it, no fair man will maintain that we should be justified in resisting so reasonable a demand. We must not, however, hastily conclude that such an alteration of our formularies is possible.

In the first place it must be remarked generally that, as is often said, mere omission may be almost

as painful to minds deeply convinced of certain truth, as the assertion of its contradictory. The Church in its formularies is to be a witness to truth, and it may sacrifice principle by being silent. To take an extreme case—in some communions on the Continent, the attempt has been made to conciliate Arians or Socinians by the omission of all express mention of the Lord's Divinity or atoning sacrifice. None of our present liturgical reformers would wish the Church to be silent on such subjects, or by its silence to aim at such a compromise. Though it is well to note by the way, that something like this was the object of the movement for the alteration of subscription in the last century.[1] I mention this case now, however, only to show that we must be careful how we omit, lest truth may suffer even by silence. It has been well said that an excision must leave a scar, and therefore a revised Prayer-book, in which nothing has been altered except by omission, may leave many blanks lamented by devout worshippers. No doubt many will be pained by the mere absence of words, speaking to them of views of truth on which their hearts are much set. The answer given is, that it is taken for granted by

[1] Archdeacon Blackburn's Proposal for an application to Parliament for relief in matters of Subscription, published in 1771, was followed by the Feathers' Tavern Petition, 1772. Vide Appendix B, p. 101.

the very terms of the present proposal for revision, that nothing shall be omitted which the Church of England imposes as doctrine on all its children. All that is proposed is, that certain phrases, which when fairly viewed in connexion with the whole teaching of the Church, are capable of more than one interpretation, shall be omitted, lest they should mislead, and because they are practically found to be to some a stumbling block.

Now, as it is granted to be impossible that such omissions should take place without offence to some—the matter-of-fact question remains, whether there is any reasonable ground for believing that we shall conciliate more than we shall alienate by such changes. Those who are separated from us have their traditions—sometimes of two hundred years' standing—their close associations one with another—their inherited and acquired prejudices, very difficult to overcome. Many interests of all kinds have grown up around their communities, from the influence of which it is difficult for them to free themselves. All these things are against any migration on a large scale from their ranks to ours. We must remember, that it is very difficult to win over an antagonist, very easy to distress and alienate a friend. In all proposals which have hitherto been made for such changes, I desiderate any

reasonable assurance on this point, and till this matter has been well weighed, and the probable balance shown to be on the right side, the authorities of the Church cannot be expected to consent to changes, which may produce no result but the alienation of friends.

If the advocates for change could prove any of our statements to contain false doctrine, that would be another matter. Not a word could then be said in their favour. But what you hold out is this—that some phrases are capable of being understood as favouring certain extreme statements, to which the general tone of the Church's teaching gives no encouragement, or rather which it repudiates as anything more than allowable opinions. We are asked to expunge these. Then seeing that, as a matter of fact, many of our people are wisely or unwisely attached to these phrases, before you ask us to move, give us some good reason to believe that we, by the changes you propose, shall really gain over more opponents than we shall lose friends. If you cannot satisfy us on this point, we must leave things as they are. Change is not repudiated in itself; but the burden of the proof that the change will attain the objects for which it is urged, must rest with its advocates.

And here we call to mind, that it is not so simple a matter as some suppose, to alter words

and phrases which are objected to in our formularies, without altering doctrine. No doubt all our Church Services are constructed on the principle that Christ died for all men; that all baptized Christians may and ought to be addressed as God's children in Jesus Christ. I do not mean that a Calvinist, holding the doctrine of particular redemption, may not with perfect honesty remain within the pale of our Church, and subscribe her formularies; but certainly our Prayer-book and Catechism are not constructed on a Calvinistic basis, and even with regard to the Articles, it is important to note, that when Calvinists came to have absolute power in England, they thought it best to rewrite the Articles.

Now, any omissions which were to alter this characteristic of our Church—which were to weaken the force of that solemn protest which the Church of England makes in favour of the Gospel doctrine of God's all-embracing love, giving His Son to die freely for all men in Jesus Christ, and encouraging His ministers to address their flocks collectively as God's children—would be felt by a vast body—may I not say, by an overwhelming majority of clergy and people—to be a compromise of principle, and to involve a failure of the Church's duty in bearing witness to Christ's truth. On the whole of this range of subjects, then, we are extremely sensitive. And

even if, as a matter of private opinion, there be any who regret the addition respecting the Lord's Supper in the close of the Catechism, or wish that, at the Reformation, our Church, in its Ordination Service, had returned more completely to the simplicity of primitive centuries, still, with that consideration for the opinions of others which our union in a National Church implies, we must ask them not to forget that the lapse of time, and the advocacy of many honoured divines, have conciliated for these portions of our ritual a degree of affectionate regard which it is impossible to overlook, and might be dangerous to set at nought.

It will be seen, then, that I am not hopeful as to the probability of any safe, and wise, and considerate plan of liturgical revision being proposed with the assured prospect of uniting to our Church those who are at present separated from it, without driving from us many of our present friends. This, I repeat, I must strongly maintain, that such prospect ought to be held out to us before we can be expected to move.

But, again, it is urged that even without liturgical revision or any alteration of the Articles, much may be gained by a relaxation of the present terms of subscription to our formularies. It is said that many hopeful candidates for the ministry are at present deterred from serving our communion, and retained within the influence of

Dissent, which they would gladly leave, by the required declaration that they give their unfeigned assent and consent to everything contained in the Book of Common Prayer. How far there may be such persons thus deterred from joining us, who yet are one with us in the profession and love of the great Gospel doctrines, I have not the means of knowing. I have already alluded above to the argument in favour of a relaxation, derived from the danger of offending tender consciences amongst our own people, and deterring some of the best of them from binding themselves by the obligations of the ministry. If there be really the additional reason now advanced for a revision of our terms of subscription, the subject certainly demands most grave consideration, and I doubt not will—I trust, soon—receive it both from the Bishops and from other members of the Legislature.

I subjoin in the Appendix[1] a statement of the actual subscriptions at present required, and the authority on which they rest. I will not say that these declarations may not be too minute in their expression of agreement. Looking back to history, we learn that their minuteness was devised for the express purpose of driving out of the Church many persons whom we should be very glad now-a-days, under the prevalence of a better spirit,

[1] *Vide* Appendix C, p. 111.

and with wiser views of the Church's comprehensiveness, to retain, and employ as its ministers. It is a grave matter for consideration, whether the apparent minuteness of this stringency subserves any good purpose. Of course a man must accept and believe the teaching of the Prayer-book, if he is to use it habitually in his public ministrations. It would be intolerable hypocrisy so to use it, if his conscience revolted against its teaching; but still it may fairly be doubted whether that hearty assent to its general teaching which we rightly presuppose in all, need be expressed in the particular form of words which has seemed to some men of tender consciences, to exalt every outpouring of devotional sentiment into a strict logical statement of the Church's doctrine. Doubtless, the declarations as at present required, are fairly understood by the great majority, both of those who administer and of those who subscribe them,to imply that general hearty acquiescence in the teaching of the Prayer-book, which sees nothing in it contrary to Scripture, which, I have said, is indispensable in those who are to use it with a safe conscience in their ministrations. We explain to candidates for ordination that this is what is meant. But if it be true that any considerable number of persons regard the words of subscription as naturally meaning something more—something which many of the

young men who are called to subscribe cannot fairly be expected to declare, in its simple literal sense, from the necessary imperfection of their knowledge, and the scanty opportunities they have enjoyed of carefully studying all the intricate questions which may be supposed to be included in it; if the scrupulous consciences of some of the most thoughtful stumble at the words, then, certainly, the whole subject of what our subscriptions ought to be, requires, and must receive, immediate attention. We are urged to retain nothing of this kind which is not called for by the real exigencies of the Church, and let us carefully consider what these exigencies do require. This age has happily seen the abolition of a great number of unnecessary oaths and declarations. For the clergy, above all other men, it is desirable that every solemn declaration to which they are called, should express, in the simplest and most straightforward language, the exact meaning of what they are understood to assert. This subject, I say, demands consideration, for our own sake, and for the sake of our influence over our own laity; it will be an additional argument for our pondering well the feasibility of any change, if it can be proved, as is alleged, that our present forms of subscription and declaration deter from our communion any who are one with us in heart and sentiment, and would

gladly, if they might, be permitted to labour within our pale.

These, however, are matters of legislation, on which great diversity of opinion must exist. There remain other steps more easily taken, whereby it is believed we may win over those who differ from us, by gradually dispelling the prejudices which make them distrust us. We may spread amongst them a truer understanding of those parts of our Church system which they cannot fail to recognise as valuable. We may supply, in strict accordance with our own rules, certain wants which hitherto we have too much overlooked, their wise attention to which has given Nonconformists much of their influence.

Of this last class, for example, of easily practicable improvements are the efforts now wisely making to enlist our laity more than hitherto in some definite work for the Church. In the middle classes especially, no doubt, many zealous laymen have been driven into Dissent by the apathy with which our clergy, in times past, looked on discouragingly, while they were burning with zeal to be engaged in some directly sanctioned work for Christ. The employment of district visitors and Scripture-readers, while it greatly increases the power which a clergyman brings to bear upon his parish, will doubtless preserve for us many who in other days would have wandered

without our fold, simply because within it no definite work was assigned to them. Then again, the legally appointed lay offices of the Church are, I trust, every year becoming more truly realities. Churchwardens and sidesmen are learning to take more of an honest pride in the strictly ecclesiastical part of their duties; the clergy are learning more to trust them, and attach value to their advice and help. No doubt throughout the whole country there is a great and salutary movement, to unite the lay members of our flocks with ourselves in active work for the Church. And it is difficult to estimate how much our Church's influence may be increased by this movement wisely used.

Again, much may be done by a wise and conciliatory use of the advantages we enjoy, in being able to offer education to all our people. The Education Commissioners' Report only re-echoes what we learn from all other testimony, that the great bulk of the educational machinery for the poor in this country, is in the hands of the clergy of the Church of England. Let us thank God for their zeal and self-denial which have won this result. Amongst many others which are greater, it gives our clergy this advantage, that they have the opportunity of winning the affectionate regard of the rising generation, not only of their own peculiar flocks,

but of the great body of those who dwell within the limits of their parishes. Let them administer their system of education wisely, considerately, and in the best sense of the word liberally, not drawing unnecessary distinctions between Church people and others, nor offending the consciences of any by forcing upon the children observances or professions of faith to which the parents, and therefore also according to God's order of providence, the children, cannot conscientiously assent; let them be charitable and conciliatory, at the same time that they sacrifice no real principle, and give to their own people the fullest instruction in their own formularies and their own faith. It is impossible to calculate how much will thus be effected towards rooting the Church of England in the affections of the coming generation. A really national system of education may be in our hands to administer, if we will conduct it on really national principles.

Moreover, in this very matter of education we shall, if we are wise, learn from the bodies that are estranged from us, many lessons as to how better to retain under instruction, those who have passed the age of school, but who, as members of Bible-classes, and Sunday-school teachers, becoming helps to the clergyman in dealing with those who are younger than themselves, may, by

a little kindly effort, be attached to our staff, and made eminently useful in the Church.

When to such plans as these we add the many ways in which the goodwill of those who differ from us may be conciliated, in our common relations as fellow-citizens, by kindly association in charitable works, by watching for every opportunity in which, even in strictly religious matters, we may without compromise of principle co-operate; certainly, we still find abundant opportunities for recommending our Church through the offices of an expansive Christian fellowship, to many both Romanists and Dissenters, who now look upon it with suspicion and dislike. It is an end worth labouring to secure, that the Established Church of this nation may be in very truth the Church of the nation—that it may not only as now command the respect and love of the nation, and number the great majority within its pale, but include in the bonds of a willing love and obedience, and in unity of worship, not perhaps the whole, but well-nigh the whole of the English people. Nothing, I believe, but our want of wisdom or of faithfulness, can prevent the Church from gaining rapidly on the affections of our countrymen. And we desire the established Church thus to prosper because we believe it labours faithfully for Christ.

Truly, it would be a good work for the Bishops

of this age, if in God's providence it were reserved for them to repair the mischief caused by the folly or coldness of their predecessors of the last century. The Wesleyan body[1] (Original Connexion) is reported (accurately or inaccurately) to number above 900,000 worshippers. John Wesley never designed that his people should be separated from the Church of England. He loved its communion, and would not have formed any body even partially separate from it, had he not been driven from exercising his ministry. It is, indeed, a result worth praying for, and labouring for, if by God's goodness this sad wound might be healed.

In our dealings with Wesleyans, as with others who are separated from us, let us bear in mind the wise words of Archbishop Sancroft; spoken be it remembered by a man of no latitudinarian spirit, who sacrificed every worldly interest to maintain his Church principles—words tinctured no doubt by the common horror of returning Romanism, which in 1688 had drawn Churchmen and Nonconformist together from a sense of common danger, but still expressing, we must suppose, his real sentiments:—

He exhorts his clergy[2]—

"That they walk in wisdom towards those who are not of our communion; and if there be in their parishes any such, that

[1] Religious Worship Abridged Report.

[2] Cardwell's Documentary Annals, Vol. II. p. 375. Oxford. 1844.

they neglect not frequently to confer with them in the spirit of meekness, seeking by all good ways and means to gain and win them over to our communion. More especially that they have a very tender regard to our brethren, the Protestant Dissenters, that, upon occasion offered, they visit them at their houses, and receive them kindly at their own, and treat them fairly wherever they meet them; discoursing calmly and civilly with them, persuading them (if it may be) to a full compliance with our Church, or at least, that whereto we have already attained, we may all walk by the same rule, and mind the same thing. . . And in the last place, that they warmly and most affectionately exhort them to join with us in daily fervent prayer to the God of peace, for an universal blessed union of all reformed churches, both at home and abroad, against our common enemies; that all they who do confess the holy name of our dear Lord, and do agree in the truth of His holy Word, may also meet in one holy communion, and live in perfect unity and Godly love."

There remains one unpleasant cause of disagreement between Churchmen and separatists, which must not be passed over in silence. In my last Charge I intimated that the then Government was likely to propose some measure for the settlement of the question of Church-rates. That measure was not accepted. Four years have passed, and the question of Church-rates is still unsettled. I gratefully recognise indeed the signs of a change in public opinion, as evidenced by the changed votes of the House of Commons on this subject. I feel grateful to the efforts of those who have roused the nation to look at this question in a truer light. I do believe that there has been great exaggeration as to the irrita-

tion caused by Church-rate contests, at least as they are now conducted. What can be fairer than that the question should be referred to the whole parish, and that the majority should decide? It is the general characteristic of Englishmen to make a bold fight for what they wish, and when fairly outvoted, to retire before the majority in tolerably good humour, all the better pleased for having had the opportunity of freely speaking their mind while the contest lasted; and I do not believe that Church-rate contests are now any exception to this rule.

Nevertheless, there are many difficulties connected with Church-rates as they at present stand, which are calculated to keep up much irritation. Many rejoice that the question has not been settled hitherto, while the cry was strong against Church-rates, and while the Church being apparently weak in the legislature, was ready to accept a compromise. I cannot quite share in this feeling. From the way, indeed, in which both Churchmen and Dissenters, if I may venture to say so, play with this question, it would seem as if the grievance was not great. The one party almost seems to rejoice in the privilege of objecting to the impost as their last remaining grievance, the other to cling to the right of imposing it, even where this right has become merely nominal, as a proof that the old state of things

is not entirely gone. Meanwhile, I believe that, in many instances grave evils do follow. Certainly, within the Church, there is much dissatisfaction and injustice, especially in towns; while many parish churches are ill cared for because they have nominally a legal right to be supported out of public funds, which are refused by a vote of vestry, and the existence of the public right stops the supplies of individual liberality. District churches have suffered under the anomaly of their congregations being at once chargeable to the rates of some distant mother-church, and having out of their private funds, to support their own church;[1] while in a large number of the churches at least of this metropolis, the main support of the fabric and services comes virtually from the pockets of the clergy very ill endowed and overburdened already by the claims of a hundred charities. These are evils arising from the present unsettled state of the Church-rate question within the Church.

Neither can it be denied that a certain amount of unnecessary irritation is kept up between Churchmen and Dissenters. It is scarcely creditable to the two great political parties in the State, that they should apparently have

[1] Dr. Lushington's decision of the 22d November, in *Gough* v. *Jones*, may be found very important in abating this evil.

resolved to leave this question thus unsettled. Is it not one of those questions in which the chiefs of contending political parties, anxious all of them for the welfare of their common Church, might have been expected to unite, and in which a settlement might have been accomplished long ago? I cannot profess to offer acceptable suggestions where so many have failed, but I will not forbear from calling attention to the deliberate decision of that Select Committee of the House of Lords, which carefully sifted the subject in 1860, a committee on which some of the chief men of both parties sat. The recommendation was as follows:[1]—

"Clause 6. That the entire abolition of the Church-rate is opposed to the general feeling of members of the Church, is not universally called for by Dissenters of various denominations, and especially not by that large and influential body, the Wesleyan Methodists, and would, in the case of a great number of parishes, be attended with serious and prejudicial consequences, by restricting the existing means for the repair and maintenance of the parish church, by greatly restricting the labour and responsibility of the clergyman, and otherwise materially impeding the ministrations of the Church in these parishes.

"Clause 7. That viewing the grounds of objection to the payment of Church-rates, as well as the impediments which exist to their collection, it is expedient to alter the law in the following respects:

"1st. That for the future, persons desirous of being exempted

[1] Vide Report of Committee of House of Lords on Church Rates 1860.

from contributing to the Church-rate in any parish, may give yearly notice to that effect to the churchwardens prior to the meeting of any vestry, for the purpose of making a Church-rate; and that such person shall not be entitled to attend any such vestry, or to vote upon the making or application of such rate, or to act as churchwardens in any matter relating to the church, or to retain any seat appropriated to them in the church, during the time of such exemption.

"2d. That the rate, when voted by the vestry, shall be levied upon all such persons liable to it, who have not given such notice.

"3d. That the items for which a rate may be made shall be definitely declared by law.

"4th. That the ratepayers in any new parish or district shall be rateable for the purposes of their own church, and no other.

"5th. That there shall be the same powers for the recovery of Church-rates, as exist for the recovery of poor-rates, and in case of objection to the validity of the rate, an appeal shall lie to the General Quarter Sessions, and that the jurisdiction of the Ecclesiastical Courts in such cases shall cease."

"Clause 8. That the principle of assessing the owner instead of the occupier, to the Church-rate, is well deserving the serious consideration of Parliament, in any future legislation on this subject."

The most reasonable objection made to this plan is, that in many country places, where there is at present no difficulty in enforcing the compulsory, it would introduce the voluntary system, and this in the very places where, from the general habits of a rural population, such system would be very likely to prove a failure. To avert this evil, it has been suggested, provision might be made that the new system should only be applicable in places where the church accom-

modation fails to supply room for one-third of the parishioners. This, it is urged, would be reasonable in itself; for the old system of Church-rates is obviously built on the principle that the whole population is invited to receive benefits from the parish church, and therefore ought as a body to maintain it. Where the change of circumstances prevents the Church from fulfilling this duty, it may be supposed to have forfeited its rights. And as this is the case solely, or principally, in towns where Church-rate difficulties have arisen, the new system, being introduced only where the population is large, would remove irritation and inconvenience where it exists, without altering the old-established order of things in quiet country places.

It cannot, perhaps, be expected that this, or any such solution, will be accepted amid the jealousies of contending parties; but it is high time to protest against unnecessary delays, and against this great social question, with all its difficulties, being treated any longer as a matter which may be left to settle itself, and which is only worth attending to so far as it gives this or the other political body the advantage of a party cry and a momentary victory.

III. We now turn to the third, and most directly pressing difficulty in our position—

that, namely, which springs from our ever-growing population. Nowhere, of course, is this difficulty more felt than here. The population of this diocese, by the census of 1861, is 2,570,079. The number of churches is 498; of licensed parochial clergy (a somewhat floating number), about 980, to whom must be added a considerable body of clergy unlicensed, affording occasional or temporary assistance. We shall not go very far wrong then, if we say that there is thus, in the London Diocese, a church for every 5,000 of the population, and a clergyman for every 2,500. Rightly to estimate our parochial organization, we must reckon, in addition, a large number of schoolrooms, school-chapels, and other buildings—some under the Bishop's licence, as used for the administration of the Sacraments; others employed for Divine service on a mere temporary tenure; and we must note, also, that our clergy are aided by a large body of Scripture-readers, acting directly under their pastoral superintendence.

At first sight, this appears to present us with a somewhat encouraging picture. It is perhaps more encouraging than might have been expected; and this is well. Nothing is so likely to paralyse our efforts as a conviction that the task we have before us is impossible. But

now, let us view the matter in another aspect. Between 1851 and 1861, the population of the London Diocese has increased by 424,232. The number of churches consecrated in that interval was 66, *i. e.* one for about every 6,500 of the increasing population; but 21 temporary churches have also been added during that time, and, altogether, there has been provided, in the ten years, increased accommodation of worship for about 73,000 persons. That is, during the ten years, church accommodation has been supplied for about one-sixth of the increased population. Now, this is scarcely what is required to keep pace with our growing necessities; and the appalling fact accordingly transpires, that, whatever were our spiritual wants in this respect in 1851, all our great exertions have not lessened them, but have at best but prevented the evil from growing worse.

Let us consider, then, carefully, how great the evil is; for hitherto, I repeat, it seems, at our present rate of parochial extension, we are not (so far as building new churches and forming new parishes is concerned) making any progress in diminishing it. Obviously we dare not intermit our present efforts in this matter: it appears, by the great exertions which have been made, we are able—but only able—to

prevent fresh water from rushing in to sink the ship.

I have said, on an average, we have one church to every 5,000 of the population, and one clergyman perhaps for every 2,500.[1] But, obviously, this gives no sort of test of the real proportion between population and the means of grace in the several localities. We have one[2] country parish with a population returned to me as under 20, and three others under 400. We have thirty-one City churches, with a population under 600. I subjoin a list of parishes or districts, eighty-two in number, where, so far as I can ascertain, there is a population of 10,000 and upwards, assigned to one church. Three only have, as returned, a population above 30,000 for one place of worship. Between 20,000 and 30,000 to one place of worship, there are eleven; fourteen between 15,000 and 20,000; and fifty-four between 10,000 and 15,000. The number of licensed clergy in all these districts amounts to 301; on an average one for about every 4,500 souls. I remark that in eight

[1] I find that at the last Visitation the number of licensed clergy, now above 980, was 885. The number of churches consecrated in the interval has been 36, *i.e.* in four years we have gained 36 churches, and nearly 100 clergymen. If the population has increased, as is calculated, by some 170,000, even this hopeful addition of clergy and churches gives us somewhere about one church and three clergymen for each 5,000 of the increased population.

[2] Vide Appendix, p. 118.

districts, which I selected at the last Visitation[1] as specimens of the most destitute in respect of churches and clergy, three new churches have been consecrated in the four years, but one of these had been previously used for Church of England worship as a proprietary chapel; and one new district without a church has also been formed. This, after all, is but a slight relief. We cannot estimate aright the magnitude of the evil, and the difficulty of its remedy, without taking into account how strong the tendency is, for obvious reasons, to build churches in rich rather than in poor neighbourhoods. Of the thirty-six churches consecrated since the last Visitation, certainly not more than seventeen have been erected in neighbourhoods where there was an overwhelming poor population. It will be seen, from all this, how very great is the evil we have to deal with, and how difficult of cure.

Let it not be supposed that I am speaking as if the sole way to remedy the social evils of an overwhelming population, and propagate true religion, was to multiply churches, or even clergymen. We well know that neither the buildings nor the men will avail without the mighty Spirit of God. We are not insensible to

[1] Charge of 1858, p. 74.

self-denying labours of Dissenters and Roman Catholics, and we grant the value of many other appliances for promoting Christian civilization, used by our own Church. Yet are we deeply convinced, that our own parochial system, carrying with it, besides churches and clergy, schools, and a hundred arrangements of charity and philanthropy, gives the best hope of aiding our people for time and for eternity. It is difficult to conceive what a city of between two and three millions of inhabitants must become, if it be not broken up into manageable districts, each placed under the superintendence of men, whose mission it is to labour in every way for the social and religious improvement of the people. Without this, no regulations of a well-organized police, no array of magistrates, will avail to repress crime, and bind the State together. Nay, without this, we do not see how a really efficient and kindly system of relief, even of the people's temporal wants, can be maintained in vigour. A vast proportion of our poor in London come from country towns, where they have been accustomed to their parish church, and all the kindly influences which gather round it. Shall we suffer them to join us in a great army, adding to us yearly what is sufficient for the population of a large new city; and shall their advent to our neighbourhood deprive them of religious and social blessings which they might

have enjoyed at home? If we neglect them, it will be at the peril of the nation. In support of no nobler cause—to meet no more pressing necessity, can we call upon the wealthy and the comfortable to spare of their abundance, that they may bless the poor, and, through the blessings given to them, save the State from great trials.

Those of us who live in wealthy neighbourhoods, will do well to press upon our people the duty of, at times, personally visiting the poorer parts of London, and thus ascertaining for themselves, how much need there is for special efforts to extend our parochial system amongst the growing mass. I grant that in many of what are justly considered wealthy parishes in our Western districts, there is a great assemblage of poor hidden in back streets and lanes, and their wealthy neighbours must be urged to consider their case first. But these parishes enjoy this advantage, that they contain many wealthy as well as poor parishioners. What has to be pressed on the upper and the prosperous middle classes in these parishes, is to look out of the back windows of their own dwellings—not to hurry, with their eyes shut, through those short cuts by which they pass, from one street of palaces or gilded shops to another; but to take a little time to look about them, and think who are

dwelling very near their own doors. They hear doubtless, from time to time, an appeal in their parish church, in favour of the adjacent parish schools; they have only to go some few hundred yards and visit these schools, and to follow some of the children to their homes, and they will see what God requires of them in their parochial relations. I am glad to say, that in these parishes there is not generally wanting a strong parochial feeling, binding together the upper and middle classes, in the effort to meet parochial wants, and do good to the poor. Ladies and gentlemen who, visiting London habitually, take up their abode, even for a limited time in each year, in such parishes, are inexcusable if they do not find opportunities, through the clergyman whose church they frequent, of co-operating in his parochial work for the benefit of the poor around them. And thus, in such parishes, to whatever disadvantages they are exposed, the rich and poor are reminded of their reciprocal duties, imposed by one common Lord, who, for His own purposes, has separated them in rank, but united them in the claims of right Christian principle. The disadvantage of many of our other parishes is, that they are inhabited almost exclusively by poor—districts of tens of thousands, where, except the clergyman and the doctor, and some few tradespeople and publicans, no one has an

establishment sufficiently expensive to require the assistance even of one maid-servant. These parishes lie out of everybody's way. Some of them can scarcely be reached without giving up a great part of the day to the journey. They are full of a shifting and precariously employed population of dock-labourers, or weavers, or costermongers; most of their best houses are inhabited by mechanics; and their chief aristocracy consists of small tradesmen, greatly dependent for their commercial prosperity on the wages of the poor, whose slender wants it is their business to supply.

Now consider how unspeakably important in such parishes, for every social and political as well as religious purpose, must be the presence of a sufficient number of well educated and zealous clergymen, with their schools and schoolmasters, and other staff.

Truly, a few instances have occurred of men appointed to the supervision of such parishes, who, unfaithful to their trust, have lived an easy, careless life, unmoved, and therefore hardened, by the daily pressing calls which in vain urged them to exertion. Such men, to their own shame and ruin, have done more than any other obstacles which can be thought of to impede Christ's work, and discourage those who would extend His Church's influence. A few others, and we cannot wonder

at it—men fitted not for this rough work, but for some quiet country village—having accepted the appointment to such posts in evil hour for themselves and others, have become so utterly discouraged and beaten down by the want, and ignorance, and vice around them, that they have become reckless or insensible, being unable to secure assistance in their hopeless labours from without, and finding none within their own districts. These may have failed, and no wonder; but, thank God! the great majority of our truly missionary clergymen are bravely doing their Master's work, spending and being spent, bearing up against discouragements which seem almost overwhelming. Let us urge the wealthy, and all who have leisure, in other parts of London, to assist them. Money, time, sympathy will be well spent in easing their burdens, and helping in their inestimable work. Great progress has been made in this work of late years. All thanks are due from us, the clergy, to our lay friends who have thus helped us, in whatever way.

It is something to find our Central Committee of Relief, in St. Martin's Place, sending supplies for the clergy to distribute in the most destitute parishes, urging them to surround themselves with district visitors, and helping them to establish provident funds. It is a remarkable feature of the age, when we find that, through the in-

strumentality of another Society, young officers in the Guards, and other men of this class, have been induced to give not only their money, but week after week some considerable portion of their time, to visit and relieve the very poor in our destitute East-end parishes. Great thanks are due to those who, disregarding other claims of business and of pleasure, have found time, in the hurried months of the London season, to organize a regular Committee for bringing the wants of the East-end before the West; as also to those individuals who, preferring to act singly, have placed themselves in regular communication with some overworked clergyman of a poor district, and eased his oppressive burden. All these attempts have done much to make the maintenance and extension of a real parochial system possible in such parishes. And all thanks especially to those who, by great acts of Christian munificence, have constituted some new parish, with a new parochial organization, in some densely-peopled, poor neighbourhood. Many more efforts than heretofore must be made in this direction, if we are to avert great evils. Our new parishes, constituted hitherto according to the proportion of the last ten years, we have seen, barely keep pace with the increasing population. We must gain upon it; and the thing is not difficult, if we would throw ourselves into the work with a good heart. Do we, at our present rate,

add eight or nine parishes annually to the metropolis? Make it even fourteen, and by the return of the next census we shall, by 140 new parishes, with their clergy, churches, schools, school-chapels, Scripture-readers, and district visitors, have produced a sensible effect on the hitherto untouched mass.

And here let me say, as an advocate of church-extension, it is very important to guard ourselves against the disadvantageous contrast continually drawn between the greatness of the effort required for the erection of a new church and the scantiness of its uses when erected. Every church with a thin congregation casts a slur upon the efforts of church-builders; so every church which is not often used—which on Sunday, for example, in the midst of a superabundant population, is open only twice, or which has its doors closed all through the week. A great effort was made, some years ago, to increase the number of our regular daily church services. There is now scarcely any neighbourhood in the metropolis in which the limited number of persons who can avail themselves of the full daily service will not find it provided for them within an easy walk of their homes. But why should not all our churches be used in some way during the week? The Litany, with a hymn and a short exposition of Scripture, at some suitable hour, would be wel-

comed as a boon by very many whose hard work forbids attendance on a lengthened service. And why should not our churches be open habitually, to give the poor a quiet place for private prayer? How great is the disadvantage under which they labour, deprived of the power of retirement, exposed to ridicule or other interruptions in their crowded lodgings. It is now several years since I heard the opening of our churches for this object advocated by Dr. McNeile, at a great meeting in Exeter Hall; but I am not aware that any steps have yet been taken to act on the good suggestion.

There is everything to encourage us in beginning from this point a renewed effort. Noble instances of self-denial and munificence are already before us to set a good example. There is a growing recognition on the part of the owners of house-property in London that the rents with which they fill their coffers will rust and breed corruption if they do not largely tithe them for the benefit of their tenants' souls. The Ecclesiastical Commissioners have been called upon by Parliament to use whatever funds they derive from any district in the first instance for providing for the spiritual wants of that district, and by the recognition of this principle a great movement has begun for the formation of new Peel districts in that group of large poor parishes

stretching from St. Luke's, Old Street, through Shoreditch and Hoxton, down towards Spitalfields. And when such parishes are formed, symptoms are not wanting that young men of the requisite qualifications, earnest to win souls, are ready to leave the refinements of the University or the amenities of the country parsonage, that, in their vigour, they may do this rough work for Christ which is scarcely fitted for declining years. Let us urge our people, then, to support their own Diocesan Church Building Society, the centre and organiser of all this work in London. It does much by the grants which pass direct through its own channels. It does even more by collecting information and giving every help to those who prefer to carry on the work of church-extension in their own way. Its movement for the erection of missionary or school-chapels and the payment of missionary curates preparatory to parochial subdivision, has of late greatly extended its usefulness. Let us urge also the claims of the Additional Curates and Pastoral Aid Societies, which supply us annually the first with 4,310*l.*, the second with 4,410*l.*, to aid in curates' salaries, without which our parochial work could not be maintained.[1] Let us tell our

[1] The Metropolitan Church of England Scripture Readers Society, also gives us annually £8,400 for lay agents, all placed under the direct superintendence of the clergy.

people to aid the Diocesan Home Mission in going out into the lanes and byeways, compelling those to come in whom our more established organizations cannot as yet reach, and thus rough-hewing the material for future parishes, in the quarry which our regular labourers have not as yet touched.

By these and many kindred exertions there is every hope that our parochial system may greatly be extended. With the boundless wealth and energy of London it would scarcely cost an effort, if we had the will, to double our present work, and then, in a few years, we might, by God's blessing, expect that the metropolis would assume a new aspect.

Not to speak directly of instances nearer to ourselves, the venerated Archbishop Sumner, whose kindly gentle influence and unobtrusive activity men of every shade of opinion and of party have learned to honour, added 250 churches to the diocese of Chester[1] during his twenty years' tenure of that see. It is not, indeed, every one who can hope to stir men's hearts and win their sympathy as he did. The way in which, three months ago, his death called forth hearty expressions of regard from all good men, whether Churchmen or Dissenters, spoke of an unrivalled power which

[1] For this information I am indebted to Mr. Felix Kynatt, his Grace's secretary.

few bishops have possessed for enlisting the sympathy of all Christians in the Church's work, recommending that work to all Englishmen as indeed the work of Christ. His peculiar success might be the reward of that quiet energy which was sustained by a life of prayer—of that apostolic simplicity of character which inspired a wide-spread confidence that every work undertaken had but the one aim of advancing God's glory—of that gentle considerateness which enabled him to end a long, busy life of government without making an enemy—drawing all to love him who were ever brought within his influence. But still the example of what he achieved, and what we ourselves have witnessed in past years in our own and in a neighbouring diocese, may well encourage us to renewed efforts.

We must not, however, forget that, after all, perhaps the greatest difficulties in our work are to be found, not in the attempt to extend it, but in doing really well that particular portion of it, be it what it may, which falls to our allotted share. We all know in London the great temptation to be attempting many things rather than doing a few well—to spread our activity over a large area, rather than concentrate it on the most carefully selected spot. This is like firing on the enemy at random, rather than forcing a breach

in his fortifications by repeated well-directed assaults on the same weak point.

Have you a vast parish? First be careful that you are not lost in the immensity of your work. As it will never do to be sitting with folded hands waiting till the parish is divided before we attempt to influence our people, so neither must all our activity be directed that we may be ourselves instrumental in effecting its division. Neither, again, will it be wise to be hurrying over it, now here and now there, touching it all lightly and not settling steadily on any one point. The first thing to be done is to separate between its distinctly missionary, and its settled, established work—arranging what energy is to be brought to bear on each. And no amount of attention to those whom with all our efforts we can scarcely induce to hear us, will justify any perfunctory discharge of duty to that inner circle which willingly attaches itself to the parish church. A man, say, has a large moorland farm: he will scarcely prosper if, in his attempts to reclaim unprofitable acres, he neglects to till diligently what is already brought under cultivation.

I grant that there are two dangers for the best clergymen in large parishes; one, while we build up a little model congregation of the upper and middle classes, with the more respectable

of the poor, to treat as if it did not exist that dull mass of ignorance and degradation which clings, as it were, to the skirts of our respectability, dragging us down; while it makes itself felt, if in no other way, through the frightful increase of the poor-rates. The other is, while we think of this mass, not to give sufficient attention to preparation for the pulpit and to visiting members of our congregation in sickness, and preparing their young people for confirmation, and well organizing and superintending our schools and other established institutions. Obviously, neither fault is to be thought lightly of, and both may be avoided by system and by husbanding our means, and by the tact to avail ourselves of delegated influence. But what I press now is, that, if we are faithful, the portion of work which falls to our own share must be well done.

A man who works very well and carefully in any one spot of Christ's vineyard, will find that the influence of his good example spreads wonderfully. What a blessing, in any neighbourhood, is a single well-worked parish. And a well-trained and instructed congregation in the centre of a parish, having their duties and means of influence forcibly set before them, will be certain to affect a large circle beyond of those who do not frequent the church. There was a time certainly when

the clergy neglected their parishes in thinking only of their congregations. I would have them neglect neither. But that you may have wide influence, strive to make it deep. However vast be the size of your parish, labour steadily with your congregation and your school. And if you have a small parish—say a City parish, and are contented, even at a loss of income, to make the effort to find some place where you may live in it, that you may be the real central moving power of your flock, be it great or very small—then you enjoy great facilities for doing all your work thoroughly, serving your own people first, and benefiting indirectly many others. I have still to regret that thirty-eight of the City clergy reside without the limits of their parishes. Where there is no parsonage house, and no suitable house to be obtained in or near the parish, the law allows them to reside in any licensed house within two miles. One great object proposed by the Act for the Union of the City Parishes, which I was instrumental in having passed two years ago (23 & 24 Vict. c. 42), was to remedy this very serious evil by providing the means of obtaining a parsonage house in each united parish. Let us hope that the requisite consents will not long be refused to enable this Act to be put in force.

I will not weary you, my reverend brethren, by entering upon details as to your work, in

which you are quite as capable of giving as of receiving instruction. Suffer only a few general words on three out of the many instruments assigned to you for the effectual working of your parishes — your sermons — your schools — your confirmation classes.

1. We have heard of late a great deal of criticism on our preaching. Now the part of sensible men, whether they feel that the unpleasant remarks made on them be deserved or no, is to consider what is said carefully, and make the best use of it for improvement. I need scarcely touch on what is alleged as to indistinctness of utterance, or a dull monotony of manner. All persons who are called to speak in public may find at first that they are liable to these faults. The misfortune is, that while other speakers who labour under them are soon obliged to correct their faults, or else find their opportunities of speaking gone, by the fact that no one requests them to speak, or if they do speak no one stays to listen, we clergymen, on the contrary, whether we can or no, are obliged to speak in public every week; it is an essential part of our office; and a considerable number of persons is obliged to sit patiently, and at least appear to listen to us. We have not the benefit of that practical criticism of our defects which soon teaches men in other professions either to amend or be silent. Now a good deal

has been said as to Bishops and Examining Chaplains correcting these faults. That they should do so directly is out of the question. Only glaring imperfections of the kind may legitimately stop ordination; and in the Ember-week examinations it is our especial business not to teach, but to test. Real goodness of utterance and manner (except so far as it is a natural gift) can only be acquired through the training of boys and young men at school and college; and the time spent in acquiring it will not be lost, whether their future profession is to be clerical or lay. After ordination also, I should advise the experienced clergy not to hesitate kindly, in a straightforward way, to point out to their young assistants any deficiencies in this respect which they observe, and young men will scarcely be unwisely sensitive as to such criticism. If a man can speak in a clear and forcible manner, he is sure to do so, if the one great requisite be there, viz. that he speaks from the heart, and is awake to the importance of what he is doing, as bearing a message from God to the consciences of His people.

But the matter of our sermons is of course far more important than the manner. Here, obviously, the one great requisite must be, that we preach Christ—His work—both His outward works, manifested in the records of His past

history, and His spiritual work, which goes on still in the immediate presence of the Almighty Father and in the believer's soul. If this kernel and heart of all good preaching be absent, no graces of oratory, no interesting narrative, no discussion, no learning will avail. Ministers of Christ—ambassadors of Christ—bearing a message from God respecting Christ; commissioned to win souls to Christ, and build them up after Christ's likeness by the Holy Spirit aiding us—it is thus that our office as preachers of the Gospel is characterised. But of course even the holiest truths and the best Gospel doctrine may suffer from an unskilful handling.

Besides considering what we have to say we must think carefully to whom it is we have to say it. Hence there will be no effectual preaching without a knowledge of our people's characters. It is not only that a highly educated and a simple poor congregation will often require to be addressed differently: all the several classes, ages, and professions have their own peculiarities, and it requires no little skill in speaking to a mixed congregation, so to adjust what we have to say, as to meet the prevailing wants of the majority, and leave none to go away without a word in season. This would be impossible for us, were it not—First, that we have mainly to speak to that in man which all men have in

common; and Secondly, that the book which we have to expound in speaking, while it sets forth one unchangeable gospel, is yet as infinite in the variety of its adaptations to all men's changing wants, as is the infinite God whose voice it bears to them. To be mighty in the Scriptures, well acquainted with every part of them in its peculiar history, and bearing—accustomed to read and ponder many other books by the light which Scripture throws on them—to know human nature, by having thought much about it, and observed it closely; to be well acquainted with our people by going in and out amongst them, and seeing how they bear the trials of life, its joys, sorrows, and difficulties; and then to know the springs of action, how the conscience is reached, and the will influenced; to have the Church's doctrines well fixed and arranged in our minds, in their proof, their relations, and their scope—not like some dead catalogue from the schools—but each of them illustrated and understood from its bearing on our own and other people's hearts and lives; to be a man of prayer and holy thoughts, who lives much in that unseen presence, from which he is commissioned to bear messages to his people's souls; no less than all this must enter into our conception of a really good preacher, and no wonder if we fall very far short. But let each of us hold up to ourselves

the high standard—our only hope of excellence will be to aim at it—and then mechanically we may be helped by sundry plain rules.

a. Obviously, if preaching be what this statement implies, it is out of the question for a man to preach other people's sermons, or even to form sermons for himself out of some dry digest of another's thoughts. If preaching is an ordinance of God, the preacher bears a message from God, and his announcement of it must have the living reality of being poured forth from his own heart to which God has spoken it.

b. I have used the word speech, not as discouraging the preacher from using a manuscript; only, whether written or directly spoken, the sermon is a speech. A man, certainly, to deal well with all the varieties of a large London parish, must be able, in the literal sense of the word, to speak freely, as well as to write and read these speeches. It will require a sound discretion to decide, in reference both to our own rhetorical powers, and the particular nature of the congregations we from time to time address, how we shall best approach them with that earnestness, point, and fulness of statement and illustration, and yet condensed force of words, which go to make up a really good sermon: whether, on each varying occasion, we shall be most likely to arrest the attention, touch the heart, instruct the judgment,

and control the will, by a freely spoken or a carefully written discourse. A really good preacher must, I think, in our parishes, be equal to both tasks.

c. There can be no good preaching without much careful preparation. If a preacher is at times to be called to speak to his people without any preparation (a task he will always eschew), it will be here, as in other oratory; he can only speak well thus unprepared on an emergency, from his habitual careful preparation having given him a ready command both of thoughts and words. To study carefully the best models of old and of modern divines, to note their striking thoughts and phrases carefully and minutely, and prayerfully to examine Scripture, and fix it in the memory, marking the bearing of its teaching on the subjects we are likely to have to handle; this must be the clergyman's habitual work: And then each week to choose early the definite subject, look at it in all its bearings, turn it over in the mind, consider to whom it is we are to unfold it, and how, treating it briefly and tersely, or at greater length, we shall best win their attention, and make them profit by our teaching; searching the Scriptures again carefully, and turning to our work of preparation, with that prayer for right direction which a trembling sense of our own weakness,

and the importance of the issues that hang upon our due discharge of duty, must wring from a man of humble spirit. This will be the distinct preparation for each separate discourse. A good man will not think it an easy matter to speak to the unlettered poor any more than to the educated, though the special sort of address suited for each may require a special preparation.

d. And then, when he reaches the pulpit, the preacher will endeavour to realize where he is —what he is come for—who are around him—how there, on the spot, he shall best deal with their intellects and hearts. There is great meaning in those few moments of private prayer by which the custom of the Church encourages us to recollect ourselves and ask God's help before we preach. He will be most likely to avoid being tedious and losing his hold upon his people, who, distinctly realizing the purpose of his coming before them, watches them as he proceeds, and is not so tied to his previous preparation as to be unable to enlarge or curtail as the occasion and auditory shall suggest. If all experience proves that eloquence resides partly in the ear of the hearer as well as in the tongue of the speaker—or is greatly dependent on that mysterious sympathy which causes the one to listen to the other's charm—certainly no preacher can afford to overlook the visible signs of the impres-

sion he is making on his hearers and to be influenced by it as he proceeds.

e. Again—and I shall obtrude no more advice on this subject—I would request the elder clergy to be careful that they do their best to enable their young assistants to learn by practice (the only effectual teacher) how to preach well. If reality is the life and soul of all good preaching, and we wish our young curates to be good preachers (and to help to train them in their work is the very condition on which we receive them on a title in the Diaconate)—if we wish them, I say, to learn to be good preachers, we shall seek occasions for their preaching when they may speak with reality and authority. It is not a bad plan to intrust some one service entirely to their responsibility. I have often pointed out to young men, at their ordination, that if they feel diffident, as they well may, of speaking with authority in their unripe age, and without experience, they should remember that they have many to address who are younger, less experienced, and far more ignorant than themselves. A young curate may well learn to preach effectively by habitually addressing specific congregations of young people. He will, perhaps, know better what to say to them even than his elders; and other stated congregations may be found of elder people, whom, young as he is, he is entirely in his place in addressing.

One thing I would especially deprecate—his being set to preach—which has, I believe, in former times, been too often the case—at some ill-frequented afternoon service, the very sight of the congregation at which is enough to chill him into awkwardness. It is cruelty, to ask him to undertake as his chief duty what is either the most useless or the most difficult part of our parochial work. Indeed, with our teeming thousands, there ought to be no services at which we have scanty congregations. I cannot help thinking there is some fault on our parts if there are such. But, certainly, if we set our curates to learn how to preach by addressing empty benches, they will probably learn their work so badly as to be likely to preach to empty benches as long as they live.

Your kindness will, I know, excuse these few homely remarks on what, certainly, is one chief instrument by which the clergy greatly influence that portion of their parishioners whom they can reach, be it large or small. It would be a mistake to suppose that the days when men are likely to be much influenced by preaching are gone by. Quite independently of preaching being an ordinance of God, which He has always used in His Church for the conversion and edification of souls, deadness in church shows a dead state of society. There never was a time when men were more ready to listen to lectures and

speeches than now. It has been well said, that multiplicity of books, and the easy access to them, has produced the very same effect which once resulted from their paucity. Men, tired or bewildered by them, will turn now, as in the old days, when they could not have them, to the more interesting and exciting deliverances of a living guide. And, certainly, it will be great shame to us, the clergy, if, through any failure on our part, the manner, voice, life, substance of our speeches for God be not as carefully used, and as effective in their way, in rousing and guiding our people, as are the lectures of laymen on common secular subjects.

2. I dare not enter at any length on that other instrument of parochial work which I spoke of—our schools. The subject of our national system of education has, within the last twelve months, produced so sharp a controversy—the changes still in contemplation, modified though they be, are so uncertain in their issue, and the course which school managers may feel themselves obliged, in certain localities, to take, is as yet so undefined, that probably, if I attempted to speak explicitly, experience, before another Visitation, might prove me to have been altogether a false prophet. But let me urge a few points which ought not to be forgotten amid our controversies or alarms.

a. Thank God, in the first place, that the country

is so deeply imbued with the necessity of every system of education being religious, if it is to be good, that I cannot have any fears on this score.

It seems to be allowed by all who know the subject, that, speaking generally, our whole zeal for education has taken a religious direction, and that the various other denominations are as anxious on this head as the Church of England. All subsequent enquiry has confirmed what Sir James Kay Shuttleworth said in 1853 :[1]—

"No one who has examined the history of English Public Education, can doubt that to attempt to separate it from religion, would be to offer the rudest violence, not only to the traditions of the country, but to its institutions, whether they be the growth of centuries, or the most modern offspring of the popular will.

". . . No scheme of Public Education could be more extravagantly rash and arrogant, than one which would either venture to overlook the religious origin, or the existence and peculiar organization, of so great a number of schools.

". . . Whatever plan be adopted for the education of the entire nation, it is therefore clear, that it must be founded on religion, and recognize the existing schools."

b. Again, as to specific religious instruction, the Church of England, we have seen, has gained so great a start in this matter, that it can never in our day, and scarcely at all, unless from unfaith-

1 Public Education as affected by the Minutes of the Committee of Privy Council, from 1846 to 1852, with Suggestions as to future policy, by Sir James Kay Shuttleworth, Bart. 1853. Pp. 30, 36, 37.

fulness in time to come, be deprived of this advantage.

c. Again, if it has been resolved to give a more common practical turn to that part of education for which the country directly pays, and to leave higher accomplishments to be nurtured by those in each particular district who, feeling them to be needful, are not likely to encourage them to the neglect of things more needful—and if the result of this arrangement be, as is its promoters' hope, that a greater number of persons shall be able to read and write, it will be contrary to all experience if this increased facility does not increase also the demand for higher instruction; and I do not see why any impediments should prevent the clergy and other school managers from supplying such instruction. If the boon of communicating it comes more directly from themselves, instead of from the Government, and if from the Government arrangements, the number of persons who are capable of profiting by the boon and are desirous of it is widened, this cannot fail to increase the influence of those who supply it. Let us trust that higher education will not suffer, or those who give it lose their influence, because means are adopted to lay more deeply and spread out more broadly the foundation on which it must rest.

d. Again, if our schoolmasters and pupil-teachers

are made more to depend on their own exertions than on a forcing system of connexion with the Government — necessary at first, but not certainly to be continued always—their profession will lose none of its importance in a free enlightened country, where in all professions self-reliance is the rule, and Government dependence the rare exception. And if thus made more independent in their position, they are, at the same time, in the free interchange of what they can supply with what school-managers demand, to be brought into more intimate relations with those who are their real employers, perhaps the result will be good for both parties, who will work in more entire harmony and with more of mutual self-respect.

Let it not be supposed from this that I am insensible to great difficulties which very probably may arise in the working of the new system. What I wish to set forth is, that as we grant, almost all of us, that there are good features in it, so there can be nothing to justify the clergy in being so discouraged as to relax those great efforts by which they have so clearly proved, that the Church of England earnestly desires, for the good of the country, a thorough education of the whole community—that in the spread of such education it sees the surest hope of extending its own influence, knowing our very motto to be that sound religion and useful

learning go hand in hand. I am as confident now as I ever was, that every clergyman in this diocese will find a most powerful instrument for his parochial work in his school—will have his schoolmasters and other teachers as his aids, in winning his way to his people's hearts, and in moulding their characters, and will be incessant in pressing the claims of his schools on all who are able to assist him in supporting them.

3. The third and last instrument of which I proposed to speak, was our confirmation classes. It is impossible to exaggerate the importance of our confirmation work. With the poor it deepens what religious teaching has been given in the school. It brings young people of all ranks directly under the pastor's eye. You form them into classes to instruct them; you examine them, and converse with them; you see them one by one, and pray with them. My reverend brethren, if we do this work effectually, there is no estimating its value. Is Confirmation one of the Bishop's special functions?—to govern, to consecrate, to ordain, to confirm—this is the cycle of his work: to rule the Church, to set apart its holy places and those who minister in them, and through Confirmation to admit each of the baptized singly to riper Church membership. Of these functions Confirmation is that which brings him into most immediate connexion with all his people. It is that function which

supplies the Bishop in this diocese with the most habitually recurring portion of his public work, and certainly not the least important. But for the due administration of Confirmation, the Bishop is greatly dependent on his clergy.

When we look to the population of this diocese, the serious question arises, whether our candidates for confirmation at all reach their proper number. My reverend brethren, I know you to be earnest in this matter: there are indeed some lamentable exceptions, of large districts scarcely supplying any candidates. This must be from some very great fault. If we make allowance for peculiarities, the number of his candidates for confirmation is not a bad test of a pastor's earnestness.

And here I will remark that I find a great difficulty in estimating what proportion of the population ought to be expected to be annually confirmed. The arrangements of this diocese, handed down to me from my predecessor, and gradually enlarged by myself without any perceptible addition of labour or time on my part, would admit of many more being confirmed than now present themselves; even according to the present usual limit of 300 in one church, to which I strive by multiplying opportunities to reduce the candidates. I am ready at any moment to extend the present facilities, if, as I trust it may, the supply of candidates increases, wishing

that no confirmation should be overcrowded or occupy more than two hours. From the local peculiarity of this diocese, there is no difficulty in any person finding a confirmation within a very limited distance of his home, almost at any time. The confirmations go on all through the year, except during the two months of vacation, and are to be found every year in all quarters of the diocese. This is an advantage which we gain amidst many difficulties from living in the small area of this closely packed metropolitan region. Hitherto the numbers each year have varied from 10,000 to about 15,000.

We all feel how important it is that our confirmation classes should be increased—that the confirmation should be looked upon as the initiation into regular habits of receiving the Holy Communion month after month. How well would it be if that intimacy between pastor and people, for which a confirmation gives the opportunity, were rightly maintained in after life. If confirmation classes developed into meetings of communicants for prayer and reading of the Scriptures, the pastor in the largest parish would thus find himself at the head of a compact body of coadjutors, selected from his congregation, who would greatly aid his missionary labours, amongst the surrounding crowd.

And now, my reverend brethren, I ought not to detain you. God grant, that in looking steadily at

our own and the Church's difficulties, we may learn more manfully to face them, and do our allotted portion of Christ's work. The time is short. Each year tells of many of our fellow-labourers snatched from their work. I could run through a long list of names of zealous clergy familiar to you, taken since we last met, either from our own diocese, or the Church's more extended sphere—we trust to the Church in heaven. The message which they have left behind for us is: Work while it is day—work, as waiting for your Master's summons, and anxious to have done somewhat for Him before He calls you; above all things, work in prayer.

To my brethren the Churchwardens, if any of them have remained for this service, let me say in conclusion, in your name, my reverend brethren, as well as in my own, how we feel that we need their co-operation, and how much the whole diocese benefits by their faithful discharge of their duties.

They are the Bishop's officers, and as such they have come here this week with their presentments. Let me explain that these presentments, unlike the questions answered by the clergy some months back, have of course as yet not been laid before me. It will be my duty to have them carefully sifted, and the Churchwardens may rest assured that their suggestions shall receive due attention. But it is not only in their strictly

official capacity as my officers that we claim their aid. Perhaps their most valuable service is that service of kindly regard which so many of them yield cheerfully to a pastor whom they love. I shall indeed rejoice, and shall feel that the Church is being greatly strengthened and the progress of true religion advanced, if the interchange of friendship between the clergy and the lay Church officers of this diocese is greatly increased. Thanking all for their attendance, I commend you to the blessing of our common Lord.

COLLECT.

Almighty God and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life ; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors ; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name : For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee ; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to show ourselves thankful unto thee for these and all other thy benefits ; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by us thy Ministers, as by them over whom we are appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged ; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

APPENDIX A.

The following extract is from Mr. Justice Coleridge's Letter, prefixed to the first volume of Arnold's Life. Ed. 1844, vol. i. p. 20:—

"In our days the religious controversies had not yet begun, by which the minds of young men at Oxford are, I fear, now prematurely and too much occupied. The routine theological studies of the university were, I admit, deplorably low; but the earnest ones amongst us were diligent readers of Barrow, Hooker, and Taylor. Arnold was among these, but I have no recollection of anything at that time distinctive in his religious opinions; what occurred afterwards does not properly fall within my chapter; yet it is not unconnected with it, and I believe I can sum up all that need be said on such a subject, as shortly and as accurately from the sources of information in my hands as any other person can. His was an anxiously inquisitive mind, a scrupulously conscientious heart; his inquiries previously to his taking orders, led him on to distressing doubts on certain points in the Articles; these were not low nor rationalistic in their tendency, according to the bad sense of that term. There was no indisposition in him to believe, merely because the Article transcended his reason; he doubted the proof, and the interpretation of the textual authority. His state was very painful, and I think morbid; for I remarked that the two occasions on which I was privy to his distress, were

precisely those in which to doubt was against his dearest schemes of worldly happiness; and the consciousness of this seemed to make him distrustful of the arguments which were intended to lead his mind to acquiescence. Upon the first occasion to which I allude he was a fellow of Oriel, and in close intercourse with one of the friends I have before mentioned, then also a fellow of the same college. To him as well as to me he opened his mind, and from him he received the wisest advice, which he had the wisdom to act upon. He was bid to pause in his inquiries, to pray earnestly for help and light from above, and to turn himself more strongly than ever to the practical duties of a holy life. He did so, and through severe trials was finally blessed with perfect peace of mind, and a settled conviction. If there be any so unwise as to rejoice that Arnold, in his youth, had doubts on important doctrines, let him be sobered by the conclusion of those doubts, when Arnold's mind had not become weaker, nor his pursuit of truth less honest or ardent; but when his abilities were matured, his knowledge greater, his judgment more sober. If there be any who in youth are suffering the same distress which befel him, let his conduct be their example, and the blessing which was vouchsafed to him, their hope and consolation. In a letter from that friend to myself of the date of February 14, 1819, I find the following extract, which gives so true and considerate an account of this passage in Arnold's life, that you may be pleased to insert it:—

"I have not talked with Arnold lately on the distressing thoughts which he wrote to you about, but I am fearful, from his manner at times, that he has by no means got rid of them, though I feel quite confident that all will be well in the end. The subject of them is that most awful one, on which all very inquisitive reasoning minds are, I believe, most liable to such temptations—I mean the doctrine

of the blessed Trinity. Do not start, my dear Coleridge ; I do not believe that Arnold has any serious scruples of the understanding about it, but it is a defect of his mind, that he cannot get rid of a certain feeling of objections, and particularly when, as he fancies, the bias is so strong upon him to decide one way from interest ; he scruples doing what I advise him, which is, to put down the objections by main force whenever they arise in his mind, fearful that in so doing he shall be violating his conscience for maintenance' sake. I am still inclined to think with you, that the wisest thing he could do would be to take John M—— (a young pupil whom I was desirous of placing under his care), and a curacy somewhere or other, and cure himself, not by physic, that is, reading and controversy, but by diet and regimen, that is, holy living. In the mean time, what an excellent fellow he is ! I do think one might safely say, as some one did of some other, ' one had better have Arnold's doubts than most men's certainties.' "

The following note occurs p. 132 of the second volume :—

" In connexion with this subject, I may as well recur to a previous passage in his life, which only came to my knowledge within the last year, and which this and other accidental hindrances prevented from appearing in its proper place. The graver difficulties which Mr. Justice Coleridge has noticed as attending his first ordination, never returned after the year 1820, when he seems to have arrived at a complete conviction, both of his conscience and understanding, that there was no real ground for entertaining them. But during the inquiries which he prosecuted at Laleham, there arose in his mind scruples on one or two minor questions, which appeared to him for a long time to present insuperable obstacles to his taking any office which should involve a second subscription of the Articles.

'I attach,' he said, 'no importance, to my own difference, except that however trifling the point, and however gladly I would waive it altogether, still, when I am required to acquiesce in what I think a wrong opinion upon it, I must decline compliance.'

"On these grounds he long hesitated to take priest's orders, at least, unless he had the opportunity of explaining his objections to the Bishop who ordained him; and it was in fact on this condition that, after his appointment to Rugby, whilst still in Deacon's orders, he consented to be ordained by the Bishop of his diocese, at that time Dr. Howley; as appears from the following extracts from letters, of which the first states his intention with regard to another situation in 1826, which he fulfilled in 1828, in the interval between his election at Rugby and his entrance upon his office. 1. 'As my objections turn on points which all, I believe, consider immaterial in themselves, I would consent to be ordained, if any Bishop would ordain me, on an explicit statement of my disagreement in those points. If he would not, then my course would be plain, and there would be an end of all thought of it at once.' 2. 'I shall, I believe, be ordained priest on Trinity Sunday, being ordained by the Bishop of London. I wished to do this, because I wished to administer the sacrament in the chapel at Rugby, and, because I shall have, in a manner, the oversight of the chaplain, I thought it would be scarce seemly for me as a Deacon, to interfere with a Priest; and after a long conversation with the Bishop of London, I do not object to be ordained.'

"This was the last time that he was troubled with any similar perplexities; and in later years, as appears from more than one letter of this period, he thought he had, in his earlier life, overrated the difficulties of subscription. The particular subject of his scruples arose from his doubt, founded chiefly on internal evidence, whether the Epistle

to the Hebrews did not belong to a period subsequent to the Apostolical age. It may be worth while to mention, that this doubt was eventually removed by increased study of the Scriptures, and of the early Christian writers. In the ten last years of his life he never hesitated to use and apply it, as one of the most valuable parts of the New Testament: and his latest opinion was inclining to the belief that it might have been written, not merely under the guidance of St. Paul, but by the apostle himself."

APPENDIX B.

THE following account from the "Annual Register," may be interesting at this time, as setting forth the steps taken in 1772 by the Clergy who were believed to favour Arian opinions:—

"A petition was soon after (Feb. 6) offered to be presented to the House, from certain Clergymen of the Church of England, and certain members of the two professions of civil law and physic, and some others, who prayed for relief from the subscription to the Thirty-nine Articles of faith. These gentlemen had for some time assembled at a tavern called the Feathers, and had invited by public advertisements in the papers, all those who thought themselves aggrieved in the matter of subscription, to join them in obtaining redress. The petition was signed by about 250 of the Clergy.

"In this petition they represent, that it is one of the great principles of the Protestant religion, that every thing necessary to salvation is fully and sufficiently contained in the Holy Scriptures; that they have an inherent right, which they hold from God only, to make a full and free use of their private judgment in the interpretation of those

Scriptures; that though these were the liberal and original principles of the Church of England, and upon which the reformation from Popery was founded, they had been deviated from in the laws relative to subscription, by which they are deprived of their invaluable rights and privileges, and required to acknowledge certain articles and confessions of faith and doctrine, drawn up by fallible men, to be all and every of them agreeable to the Scriptures.

"They also represent these subscriptions as a great hindrance to the spreading of true religion, as they discourage further inquiries into the real sense of the sacred writings, tend to divide communions, and to cause mutual dislike among fellow-Protestants. That the diversity of opinions held upon many of these Articles, occasioned great animosity and ill-will among the established Clergy; that they afforded an opportunity to unbelievers to charge them with prevarication, and with being guided by interested and political views, in subscribing to Articles which they could not believe, and about which no two were agreed in opinion; and that they afforded a handle to Papists, to reproach them with their inconsistency, by departing from the principles on which they had grounded their separation from them, and now admitting of human ordinances, and doubtful and precarious doctrines, though they pretended that the Scripture alone was certain and sufficient to salvation.

"The two professions of civil law and physic complained of the hardships they suffered, at one of the Universities particularly, where they were obliged at their first admission or matriculation, and at an age so immature for disquisitions and decisions of such moment, to subscribe their unfeigned assent to a variety of theological propositions, in order to be enabled to attain academical degrees in their respective faculties; and that their private opinions upon those subjects can be of no consequence to the public, as

the course of their studies, and the attention to their practice, neither afford them the means nor the leisure to examine into the propriety or nature of such propositions. They also lament the misfortune of their sons, who at an age before the habit of reflection can be formed, or their judgment matured, may be irrecoverably bound down in points of the highest consequence, to the opinions and tenets of ages less informed than their own.

"The petition being read in the House, by the gentleman who moved to bring it up, it was said by those who supported the motion, that it was a matter highly deserving of the most serious consideration; that grievances that affect the conscience, are of all others the most grievous; that religious toleration could never be too extensive; that nothing could be more absurd, or more contrary to reason and to religion, than to oblige people to subscribe articles which they did not believe; that it was establishing under a religious authority, habits of prevarication and irreligion; that the Articles were compiled in a hurry, were the work of fallible men, were in some parts contradictory, and in others contained matters that were utterly indefensible; and that such a compulsion upon consciences, was productive of great licentiousness in the Church; and from its tendency to lessen, or entirely to destroy Christian charity, had the worst effects upon its members. They said that a happy opportunity was now offered, of opening such a door for the Dissenters, as it was probable that most of them would enter at, and thereby be received in the bosom of the Established Church; that instead of weakening it, this would be the means of giving it such a firmness of strength as nothing could shake; and that the Church of England could never be in any danger, while the hierarchy and Bishops existed.

"The great majority that rejected this petition, founded their opposition upon different grounds and principles.

The high church gentlemen considered it as little less than blasphemy to propose any innovation in the Thirty-nine Articles. They said it would give a mortal wound to the Church of England; that the Church and State were so intimately united, that one could not perish without the other; that this petition was levelled directly against Christianity, and that the next would be for annulling the Liturgy. They called to mind the destruction of Church and State in the last century, which they charged upon the sectaries; represented the conduct and views of the petitioners as avaricious and hypocritical; and inferred from the licentiousness of some writings which had appeared on that side of the question, that they denied the doctrine of the Trinity and the divinity of our Saviour. They said that Parliament could not grant any relief to those who had already subscribed, as they had no power to vacate oaths; and that for those who were not yet beneficed, and who wanted to seize on the emoluments of the Church without believing in her tenets or complying with her laws, they were not at all to be listened to, as from every principle of reason and justice they should be excluded from her from ever. They further contended, that it was not in the King's power to comply with their petition, as he was bound by oath to preserve the Established Church; and that a compliance with it would be a breach of the articles of union, as it was engaged by them, that the Church governments both of England and Scotland should for ever continue as they then were.

"Many other gentlemen, who were more moderate in their temper or principles, though totally averse to a compliance with the terms of the petition, or to the reviving of polemical disputes, by even making its controversial points a subject of discussion, were notwithstanding inclined to treat it with lenity and respect; and some were disposed to its being brought up to the table, and let to lie over till

the end of the session; while others were for applying to the King, that he might appoint a committee of the Clergy to consider it. Upon the same principle they vindicated the petitioners from the heavy imputations that had been laid upon them, and showed several of them to be men of the most irreproachable characters. They also set those right who had been of opinion that the legislature had no superintending control over the articles of the union; they not only showed that a supreme controlling power was inherent in every legislature, but pointed out two particular instances in which it had been exerted since the Union, and which affected both the English and Scotch Churches; the first of these was the act against occasional conformity, and the latter, that which destroyed elective patronages.

"But though some of these gentlemen declared themselves friends to toleration and to religious liberty, in the most liberal and extensive sense, that could be compatible with the public tranquillity and the good of the community, they notwithstanding objected to the principles of the petition. They insisted, that all governments had a right to constitute the several orders of their subjects as they pleased; that the priesthood, in this instance, stood in the same predicament with the others; that it was necessary that those who were appointed to be the public teachers and instructors of the people, should be bound by some certain principles from which they were not to deviate; that to prevent the disorder and confusion incident to so great a number, it was also necessary, that some public symbol should be established, to which they should all assent, as a mark of their conformity and union; that a simple assent to the Scriptures, would in this case be of no signification, as every day's experience showed, that no two would agree in their general construction of them, and that it was too well known, that the greatest absurdities, and even blas-

phemies, had at different times been attempted to have been supported or defended upon their authority. It was also said, that so far as subscription related to the Clergy, who were those principally concerned, it could not be considered that they suffered any injustice, as they were under no necessity of accepting benefices contrary to their conscience, and if their scruples arose afterwards, they had it always in their power to quit them; and that every man now, according to the prayer of the petition, was at liberty to interpret the Scriptures for his own private use; but that his being authorized to do so for others, contrary to their inclination, was a matter of a very different nature.

"Many gentlemen who did not think the difference of opinion with respect to the Articles, a matter simply in itself of any great consequence, opposed the motion, merely because they would not give any opportunity of increasing our civil dissensions, by lighting up the more dangerous flames of religious controversy. The House in general seemed to be of opinion, that the professors of law and physic being bound in matter of subscription, was a matter of little concern to the public, and it seemed to be wished that the Universities would grant them relief in that respect, as well as to the young students at the time of matriculation. The gentlemen in opposition were divided upon this question; many of them supported it, and others were now seen, upon the same side with administration, and with a great majority; two situations which were not often presented. The numbers were upon the division, 71 for, and 217 against the motion."

The Petition itself was as follows :—

" *Copy of the Petition of the Clergy, &c., relative to the Subscription to the Thirty-Nine Articles, offered on Thursday, the 6th of February, to the House of Commons.*

To the Honourable the Commons of Great Britain, in Parliament assembled.

The humble Petition of certain of the Clergy of the Church of England, and of certain of the two Professions of Civil Law and Physic, and others, whose names are hereunto subscribed,

Sheweth,

That your petitioners apprehend themselves to have certain rights and privileges which they hold of God only, and which are subject to His authority alone. That of this kind is the free exercise of their own reason and judgment, whereby they have been brought to, and confirmed in, the belief of the Christian religion, as it is contained in the Holy Scriptures. That they esteem it a great blessing to live under a constitution, which, in its original principles, ensures to them the full and free profession of their faith, having asserted the authority and sufficiency of Holy Scriptures in—'All things necessary to salvation ; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.' That your petitioners do conceive that they have a natural right, and are also warranted by those original principles of the reformation from Popery, on which the Church of England is constituted, to judge in searching the Scriptures each man for himself, what may or may not be proved thereby. That they find themselves, however, in a great measure precluded the enjoyment of

this invaluable privilege by the laws relating to subscription; whereby your petitioners are required to acknowledge certain articles and confessions of faith and doctrine, drawn up by fallible men, to be all and every of them agreeable to the said Scriptures. Your petitioners therefore pray, that they may be relieved from such an imposition upon their judgment, and be restored to their undoubted right as Protestants of interpreting Scripture for themselves, without being bound by any human explications thereof, or required to acknowledge, by subscription or declaration, the truth of any formulary of religious faith and doctrine whatsoever, beside Holy Scripture itself.

"That your petitioners not only are themselves aggrieved by subscription, as now required (which they cannot but consider as an encroachment on their rights, competent to them both as men and as members of a Protestant establishment), but with much grief and concern apprehend it to be a great hindrance to the spreading of Christ's true religion: As it tends to preclude, at least to discourage, further inquiry into the true sense of Scripture, to divide communions, and cause mutual dislike between fellow-Protestants: As it gives a handle to unbelievers to reproach and vilify the Clergy, by representing them (when they observe their diversity of opinion touching those very Articles which were agreed upon for the sake of avoiding the diversities of opinion) as guilty of prevarication, and of accommodating their faith to lucrative views, or political considerations: As it affords to Papists, and others disaffected to our religious establishments, occasion to reflect upon it as inconsistently framed, admitting and authorizing doubtful and precarious doctrines, at the same time that Holy Scripture alone is acknowledged to be certain, and sufficient for salvation: As it tends (and the evil daily increases) unhappily to divide the Clergy of the Establishment themselves, subjecting one part thereof, who assert

but their Protestant privilege to question every human doctrine, and bring it to the test of Scripture, to be reviled, as well from the pulpit as the press, by another part, who seem to judge the Articles they have subscribed to be of equal authority with the Holy Scripture itself: And, lastly, As it occasions scruples and embarrassments of conscience to thoughtful and worthy persons in regard to entrance into the ministry, or cheerful continuance in the exercise of it.

"That the clerical part of your petitioners, upon whom it is peculiarly incumbent, and who are more immediately appointed by the State, to maintain and defend the truth as it is in Jesus, do find themselves under a great restraint in their endeavours herein, by being obliged to join issue with the adversaries of revelation, in supposing the one true sense of Scripture to be expressed in the present established system of faith, or else to incur the reproach of having departed from their subscriptions, the suspicion of insincerity, and the repute of being ill-affected to the Church; whereby their comfort and usefulness among their respective flocks, as well as their success against the adversaries of our common Christianity, are greatly obstructed.

"That such of your petitioners as have been educated with a view to the several professions of civil law and physic, cannot but think it a great hardship to be obliged (as are all in one of the Universities, even at their first admission or matriculation, and at an age so immature for disquisitions and decisions of such moment) to subscribe their unfeigned assent to a variety of theological propositions, concerning which their private opinions can be of no consequence to the public, in order to entitle them to academical degrees in those faculties; more especially as the course of their studies, and attention to their practice respectively, afford them neither the means nor the leisure

to examine whether and how far such propositions do agree with the word of God.

"That certain of your petitioners have reason to lament, not only their own, but the too probable misfortune of their sons, who, at an age before the habit of reflection can be formed, or their judgment matured, must, if the present mode of subscription remains, be irrecoverably bound down in points of the highest consequence, to the tenets of ages less informed than their own.

"That, whereas the first of the three Articles, enjoined by the Thirty-sixth Canon of the Church of England to be subscribed, contains a recognition of his Majesty's supremacy in all causes ecclesiastical and civil, your petitioners humbly presume, that every security, proposed by subscription to the said Article, is fully and effectually provided for by the oaths of allegiance and supremacy, prescribed to be taken by every Deacon and Priest at their ordination, and by every Graduate in both Universities. Your petitioners, nevertheless, are ready and willing to give any further testimony which may be thought expedient of their affection for his Majesty's person and government, of their attachment and dutiful submission in Church and State, of their abhorrence of the unchristian spirit of Popery, and of all those maxims of the Church of Rome which tend to enslave the consciences, or to undermine the civil or religious liberty, of a free Protestant people.

"Your petitioners, in consideration of the premises, do now humbly supplicate this Honourable House, in hope of being relieved from an obligation so incongruous with the right of private judgment, so pregnant with danger to true religion, and so productive of distress to many pious and conscientious men and useful subjects of the State; and in that

hope look up for redress, and humbly submit their cause, under God, to the wisdom and justice of a British Parliament and the piety of a Protestant King.

"And your petitioners shall ever pray, &c.

"Sir William Meredith moved to bring up the above petition; but Sir Roger Newdigate objected to the receiving of it, as it came from persons who had done that which they represented to be wrong, and which they wanted to undo. Lord John Cavendish wished the petition to be brought up and examined with temper. Lord North objected to it, as tending to revive the flames of ecclesiastical controversy; and wished never in that House to proceed to the discussion of orthodoxy. On a division it was rejected; Yeas 71, Nays 217."

APPENDIX C.

The SUBSCRIPTIONS *made by the* CLERGY, *and the authority by which they are enjoined.*

I. At ordination:

1. Subscription to the Thirty-nine Articles, enjoined by the Act 13 Eliz. c. 12, sec. 5.

2. Subscription to the three Articles of the 36th Canon, relating (1) to the Queen's Supremacy, (2) to the Book of Common Prayer, (3) to the Thirty-nine Articles.

This subscription is made upon the authority of the Canon itself, passed in 1603.

The first of these is not ordered to be made in any special form; the second is to be made in the words—

"I do willingly and *ex animo* subscribe to the three Articles above mentioned, and to all things that are contained in them."

The common practice, however, is to put them together in the following form:—

"I do willingly and from my heart subscribe to the Thirty-nine Articles of Religion of the United Church of England and Ireland, and to the three Articles of the Thirty-sixth Canon, and to all things that are contained in them."

The three Articles of the Canon are as follows:—

"1. That the Queen's Majesty, under God, is the only supreme Governor of this Realm, and of all other Her Highness's Dominions and Countries, as well in all spiritual or ecclesiastical things or causes as temporal; and that no foreign Prince, Prelate, State, or Potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within Her Majesty's said Realms, Dominions, and Countries.

"2. That the Book of Common Prayer, and of Ordering of Bishops, Priests, and Deacons, containeth in it nothing contrary to the Word of God, and that it may lawfully so be used, and that he himself will use the form in the said Book prescribed, in public Prayer and administration of the Sacraments, and none other.

"3. That he alloweth the Book of Articles of Religion, agreed upon by the Archbishops and Bishops of both Provinces and the whole Clergy, in the Convocation holden at London in the Year of our Lord One Thousand Five Hundred and Sixty-two; and that he acknowledgeth all and every the Articles therein contained, being in number Nine and Thirty, besides the Ratification, to be agreeable to the Word of God."

The words of the Act 13 Eliz. c. 12, sec. 5, are as follows:—

"And that none shall be made minister or admitted to preach or administer the sacraments . . . nor shall be admitted to the order of deacon or ministry unless he shall first subscribe to the said Articles."

The declaration made on admission to Priest's is the same as that on admission to Deacon's Orders.

II. On being licensed to a curacy, the same subscription is made as on ordination, with the addition of the words,

"I do declare that I will conform to the Liturgy of the Church of England as it is now by law established."

These words are also subscribed to separately, and the Bishop's certificate that they have been subscribed to is read in church within three months after the license.

This form is prescribed by the Act of Uniformity, 13 Chas. II. c. 4, sect. 9, in a declaration mainly directed against rebellion and the Solemn League and Covenant, all of which, except the words relating to the Liturgy, have been since repealed. It is to be made by every person in holy orders "who may be incumbent or have possession of any deanery, canonry, prebend, parsonage, vicarage, or any other ecclesiastical dignity or promotion, or of any curate's place, lecture, or school."

The words of the Act requiring this declaration to be subscribed and read publicly (sections 10 and 12) are as follows :—

"The said declaration or acknowledgment shall be subscribed before the respective Archbishop, Bishop, or Ordinary of the Diocese by every other person" (*i. e.* other than teachers in Universities) "hereby enjoined to subscribe the same." "And after such subscription made, every such Parson, Vicar, Curate, and Lecturer shall procure a certificate under the hand and seal of the respective Archbishop, Bishop, or Ordinary of the Diocese (who are hereby enjoined and required upon demand to make and deliver the same), and shall publicly and openly read the same, together with the declaration or acknowledgment aforesaid, upon some Lord's Day within three months then next following in his parish church where he is to officiate, in the presence of the congregation there assembled, in the time of Divine service."

III. At institution to a benefice, the person to be admitted makes before the bishop the same declaration as a licensed curate.

The subscription to the Articles rests upon the Act 13 Eliz. c. 12, sect. 3, the words of which are as follows :—

"And that no person shall hereafter be admitted to any benefice with cure, except he . . . shall first have subscribed the said Articles in presence of the Ordinary, and publicly read the same in the Parish Church of that benefice, with declaration of his unfeigned asent to the same."

At reading-in, the incumbent reads the Morning and

Evening Prayers; and after Evening Prayers professes his assent to the use of the Book of Common Prayer. He also reads the Thirty-nine Articles, and declares his consent to them.

The reading of the Articles is enjoined by the Act 13 Eliz. c. 12, sect. 3. No form of expressing assent is prescribed.

The reading of the Liturgy and the declaration of assent is prescribed by the Act of Uniformity of 1662, 13 Chas. II. c. 4, sects. 2 and 4. Sect. 4 enacts that :—

"Every person who shall be hereafter presented or collated, or put into any Ecclesiastical benefice or promotion within this realm of England, and places aforesaid, shall in the church, chapel, or place of public worship belonging to his said benefice or promotion, within two months next after that he shall be in actual possession of the said Ecclesiastical benefice or promotion, upon some Lord's-day, openly, publicly, and solemnly read the Morning and Evening Prayers appointed to be read by and according to the said Book of Common Prayer, at the times thereby appointed; and after such reading thereof, shall, openly and publicly before the congregation then assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed according to the form appointed."

And the form is given in sect. 2 :—

". . . shall declare his unfeigned assent and consent to the use of all things in the said book contained and prescribed, in these words and no other :—I do here declare my unfeigned assent and consent to all and everthing contained and prescribed in and by the book, intitled the Book of Common Prayer, and administration of the Sacraments, and other rites and ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be sung or said in churches : and the form and manner of making, ordaining, and consecrating of bishops, priests, and deacons."

APPENDIX D.

A LIST OF PAROCHIAL DISTRICTS IN THE DIOCESE OF LONDON, CONTAINING A POPULATION OF 10,000 AND UPWARDS.

NOTE.—*Some of these Parishes contain more than one Church or licensed place of worship; but, after deducting a population proportionate to the number and size of the extra Churches, the remainder is upwards of the number specified for the Class in which they are placed.*

The numbers are taken from the Returns made by the Clergy, and the Census of 1861.

Class A contains more than 30,000 people.
Class B „ between 20,000 and 30,000.
Class C „ „ 15,000 „ 20,000.
Class D „ „ 10,000 „ 15,000.

CLASS A.

	Population.	No. of Clergy in the Parish or District.
St. Peter, Walworth.	32,000 . . .	4
St. Dunstan, Stepney	30,000 . . .	3
St. Mary, Haggerstone	38,000 . . .	4

CLASS B.[1]

St. James, Clerkenwell	26,400 . . .	3
St. Luke, Chelsea	20,000 . . .	4
St. Luke, Old Street	24,000 . . .	2
Christ Church, Marylebone	30,000 . . .	6
St. John, Hoxton	24,800 . . .	4
St. Giles in the Fields	25,000 . . .	8
Bromley, St. Leonard	24,062 . . .	4
Woolwich, St. Mary	41,693 . . .	6
Greenwich	39,000 . . .	9
Plumstead	25,000 . . .	4
St. George East	30,000 . . .	3

[1] The Return from Poplar, which was not made in time to be entered, gives 33,000, with two Places of Worship, and four Clergy.

Class C.

	Population.	No. of Clergy in the Parish or District.
Holy Trinity, Paddington	16,500	3
St. Stephen, Camden Town	16,000	2
St. John, Fitzroy Square	18,000	4
Holy Trinity, Haverstock Hill	16,800	3
Holy Trinity, Southwark	17,700	2
St. Mary, Newington	15,000	2
South Hackney	15,000	2
All Saints, Islington	17,500	3
St. Andrew, Holborn	16,000	5
Spitalfields	15,000	4
St. Mary, Whitechapel	15,500	3
St. Anne, Limehouse	15,600	2
St. Peter, Stepney	15,000	2
St. Philip, Stepney	15,000	2

Class D.

St. George, Bloomsbury	17,392	9
St. James, Hatcham	10,000	3
Trinity, Brompton	10,000	3
St. John, Notting Hill	12,000	5
St. George, Hanover Square	24,000	17
St. Gabriel, Pimlico	16,000	4
St. Michael, Chester Square	10,870	4
St. Paul, Knightsbridge	14,120	8
St. Peter, Pimlico	15,000	6
St. Martin-in-the-Fields	16,000	7
St. Clement Dane's	16,000	5
St. Anne, Soho	13,000	4
St. Marylebone	26,252	16
St. Stephen, Marylebone	10,000	2

	Population.	No. of Clergy in the Parish or District.
St. Mary, Bryanstone Square	27,678	7
Holy Trinity, Marylebone	14,000	6
St. Mary, Paddington	10,000	3
St. Pancras	13,000	5
Old St. Pancras	11,300	2
Kentish Town	12,000	2
St. Peter, Regent Square	10,666	2
St. James, Hampstead Road	14,000	2
St. Luke, King's Cross	10,000	4
St. Andrew, Haverstock Hill	11,000	2
St. James, Piccadilly	12,504	5
St. Paul, Walworth	12,000	2
St. John, Walworth	10,000	2
St. Botolph, Aldgate	14,500	3
St. John, Stratford	12,764	2
St. Mary, Plaistow	11,000	2
West Hackney	13,000	3
St. Philip, Dalston	10,244	2
St. Peter, Islington	13,509	2
St. Paul, Ball's Pond	12,000	2
St. Andrew, Islington	15,000	2
St. Leonard, Shoreditch	15,000	3
Christ Church, Hoxton	14,500	3
Holy Trinity, Hoxton	10,800	2
St. Barnabas, King Square	10,000	2
St. Thomas, Charter House	10,000	3
St. Mark, Clerkenwell	10,000	2
Holy Trinity, Gray's Inn Lane	13,560	2
St. Mark, Whitechapel	15,300	3
St. Matthew, Bethnal Green	14,000	2
St. Andrew, Bethnal Green	10,000	1
St. Bartholomew, Bethnal Green	10,000	2
St. John, Bethnal Green	10,000	2
St. Jude, Bethnal Green	14,000	2
St. Matthias, Bethnal Green	10,000	3
St. Philip, Bethnal Green	14,000	1

	Population.	No. of Clergy in the Parish or District.
St. Thomas, Stepney	14,000	2
Holy Trinity, Stepney	10,478	2
All Saints, Spicer Street	11,000	3
Christ Church, Watney Street	13,145	3

In all the Parishes of Class A together there are 100,000 persons, with 11 Clergy, or 1 to every 9,100 persons.

In all the Parishes of Class B together there are 309,955 persons, with 53 Clergy, or 1 to every 5,850 persons.

In all the Parishes of Class C together there are 224,000 persons, with 39 Clergy, or 1 to every 5,760 persons.

In all the Parishes of Class D together there are 710,582 persons, with 198 Clergy, or 1 to every 3,590 persons.

The numbers are taken from the Census of 1861.

Country Parishes under 400.

Perivale	48[1]
Littleton	110
Cowley	370
Ickenham	360

City Parishes under 600.

Allhallows, Bread Street	122
Allhallows, Lombard Street	415
Allhallows, Staining	358
St. Anne and Agnes	362
St. Antholin	263
St. Bene't, Gracechurch	278

[1] Returned by the Incumbent as having less than 20 inhabitants. There seems to be some mistake in the Census.

St. Botolph, Billingsgate 222
St. Catharine Coleman 444
St. Clement, Eastcheap 198
St. Dionis Backchurch 534
St. Edmund-the-King 501
St. James, Garlick Hythe 461
St. Lawrence, Old Jewry 535
St. Margaret, Lothbury 164
St. Martin Outwich 165
St. Mary, Abchurch 264
St. Mary, Aldermary 444
St. Mary, Aldermanbury 443
St. Mary-le-Bow 317
St. Mary Woolnoth 291
St. Matthew, Friday Street 167
St. Michael, Bassishaw 501
St. Michael, Cornhill 371
St. Michael, Wood Street 214
St. Michael Royal 400
St. Mildred, Bread Street 86
St. Mildred, Poultry 257
St. Olave, Jewry 328
St. Stephen, Walbrook 300
St. Swithin 459
St. Vedast, Foster Lane 352

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